



**Manchester
Metropolitan
University**

Evans, Sarah (2019) A map in becoming: a Deleuzo-Guattarian exploration of masters students' classroom language encounters. Doctoral thesis (PhD), Manchester Metropolitan University.

Downloaded from: <https://e-space.mmu.ac.uk/622533/>

Usage rights: Creative Commons: Attribution-Noncommercial-No Derivative Works 4.0

Please cite the published version

<https://e-space.mmu.ac.uk>

A Map in Becoming: a Deleuzo-Guattarian Exploration of Masters Students' Classroom Language Encounters.

Sarah Evans

A thesis submitted in partial fulfilment of the requirements of the Manchester Metropolitan
University for the degree of Doctor of Philosophy

Education and Social Research Institute,
The Manchester Metropolitan University

January 2019

Table of Contents

<u>ACKNOWLEDGEMENTS.....</u>	<u>4</u>
<u>ABSTRACT.....</u>	<u>6</u>
<u>A PROLOGUE IN BECOMING.....</u>	<u>8</u>
<u>CHAPTER 1: INTRODUCTION.....</u>	<u>9</u>
THE RATIONALE TO EXPLORE.....	9
SITUATING THE EXPLORATION.....	11
APPROACHING THE EXPLORATION.....	14
PROVOKED TO EXPLORE.....	17
STRUCTURE OF THE THESIS.....	19
<u>CHAPTER 2: LITERATURE REVIEW.....</u>	<u>22</u>
INTRODUCTION.....	22
LANGUAGE, POWER, LEARNING: A LINGUISTIC AND IDEOLOGICAL VIEW.....	23
LANGUAGE, POWER, LEARNING: A CRITICAL DISCOURSE ANALYSIS VIEW.....	28
LANGUAGE, POWER, LEARNING: A DELEUZO-GUATTARIAN VIEW.....	40
SUMMARY.....	53
<u>CHAPTER 3: DESIGN OF THE EMPIRICAL STUDY.....</u>	<u>56</u>
METHODS AND DESIGN OF THE STUDY.....	56
ETHICS.....	66
<u>CHAPTER 4: METHODOLOGY.....</u>	<u>73</u>
INTRODUCTION.....	73
ENTRY POINT: PROVOKING NOMADS.....	74
ENTRY POINT: PLUGGING IN DIFFRACTIVELY.....	78
ENTRY POINT: ENTANGLED LINES.....	84
ENTRY POINT: SPACES AND TERRITORIES.....	91
ENTRY POINT: LANGUAGE AND SIGNS.....	96
SUMMARY.....	103
<u>CHAPTER 5 DATA READING: ACADEMIC BECOMINGS THROUGH LANGUAGE, DESIRE, AND REFRAINS</u> <u>.....</u>	<u>105</u>
DATA THAT 'GLOWS' AND 'GLIMMERS'.....	105
ASSUMING DESIRE.....	107
THE REFRAIN OF ACADEMIC LANGUAGE.....	116
SUMMARY.....	127

CHAPTER 6 DATA READING: AFFECTIVE RESISTANCE AND BODIES OF MATTER	129
WHY MATTER MATTERS	129
AFFECTIVE RESISTANCE	131
BODIES OF MATTER	143
SUMMARY	161
CHAPTER 7: CONCLUSION	163
THE THESIS REVISITED	163
IMPLICATIONS	167
THE LIMITS OF LIMITLESSNESS	173
A NEW MAP UNFOLDS	176
REFERENCES.....	177
APPENDIX	185
APPENDIX 1: PARTICIPANT INFORMATION SHEET AND CONFIRMATION FORM	186
APPENDIX 2: PARTICIPANT CONTEXTS.....	189
APPENDIX 3: LIN INTERVIEW TRANSCRIPT	190
APPENDIX 4: KARL, HALEEMA & ELLA INTERVIEW TRANSCRIPT.....	199
APPENDIX 5: SERENA INTERVIEW TRANSCRIPT	212
APPENDIX 6: ROGER INTERVIEW TRANSCRIPT	231
APPENDIX 7: JO INTERVIEW TRANSCRIPT.....	242

List of Figures

<i>Figure 1: A Dialectical Relational Approach.....</i>	29
<i>Figure 2: A CDA Model of Language Learning.....</i>	35
<i>Figure 3: The Tetravalence of the Assemblage.....</i>	87

List of Tables

<i>Table 1: Interview Information.....</i>	64
<i>Table 2: Observations Information.....</i>	65

Acknowledgements

Whilst it astounds me that I have actually written a thesis, I must acknowledge that it would never have happened without some wonderful people who must be thanked. To, my supervisors, Professor Maggie MacLure and Dr Edda Sant Obiols, who have been simply exceptional. Your unwavering support, guidance, and patience in helping me craft one of the biggest achievements in my life will never be forgotten, I thank you for everything. Also, to my participants, without whom there would be no map, thank you for your time and all of the interesting conversations we have had.

To my mum, Karen, and my nan, Joan. Thank you for instilling in me the thing that keeps me fighting in the face of seemingly unbeatable odds. To Cat, Liz, and Claire, who helped me out of the darkest places by reminding me to turn on the light. There are no words for how grateful I am to you for your support and friendship, so all I can say is thank you (and that the drinks are on me).

And finally, to Ben, who alone knows the true cost of this effort. You have been more patient, supportive, and encouraging than I ever believed I deserved. I can only hope that in our life together I will be able to repay the enormous debt I owe to you. My first step is to dedicate this work to you, you wonderful man, thank you.

Dedication

To Ben, and our future maps.

Abstract

Exploring the notion of 'academic' language in UK masters level learning, this thesis details a study of students' potential 'becomings' through classroom encounters. The focus of the study is driven by the language events apparent within an Education Studies masters classroom. The study explores this well-established topic by crafting a novel methodology based on the philosophy of Deleuze and Guattari, in its endeavour to generate new thoughts on thinking about, with, and through language in education. It seeks to uncover potential new perspectives on the function of language in an educational setting and its effect upon students' academic 'becomings'.

The Introduction maps out the trajectory of the thesis, and details the 'provocations' by which the study is motivated. The thesis is set out to give a map of thought in thinking about language in education. Therefore, although the study is situated within a Deleuzo-Guattarian framework, the Literature Review also explores some of the initial positions that were considered in the beginning stages of the study, giving a wider context to the topic. Examining some of the socio-cultural and linguistic elements conventional within discursive research, the Literature Review recognises the corpus of existing work within this field. However, in doing so, it then provides critique for how and why the methodology moved away from conventional discourse practices, and ultimately positions the study within the Deleuzo-Guattarian framework.

The ontology of Deleuze and Guattari is one comprised of concepts as a way to consider the world. It is from this position that I base my own thoughts in the study, as detailed and demonstrated in the Methodology chapter. The crux of my thinking with Deleuzo-Guattarian concepts centres on their use of concepts to uncover how an event may be working, and what it may be doing within an assemblage. By aligning the study with this thought process, I 'read' the data in a way that allows for thoughts about the functions of language in education.

These thoughts are presented in two Data Reading chapters that explore how students are made and un-made in a continual process of de/reterritorialisation through language encounters in a classroom. By 'diffracting' data events with Deleuzo-Guattarian concepts, insights are read through one another to create an alternative thought pattern. Through this,

I offer thoughts and questions that arise from my readings of the events in the data. From these readings, I suggest that there are non-linguistic factors of communication in addition to speech and text that contribute to a language event. Thus, the study considers the role of materiality in classroom language encounters and its potential impacts in the learning process.

Finally, the discussions offered in the Conclusion imply an alternative perspective on 'academic' language, suggesting significance in the spaces of 'extra' language within encounters, such as resistance and potential desire within ambiguity. From this, I conceptualise language as functioning as intensity in a becoming. The study contributes to emerging literatures utilising poststructural and materialist informed frameworks, and continuing discussions of language in education. The study also has wider implications concerning the potential functions of language in the classroom and its role in students' 'becomings'. Ultimately, the thesis suggests how an alternative perspective in onto-epistemology can help allow for newness in thinking about language in learning.

A Prologue in Becoming

“Don’t you talk dead posh now?!” A fold is made. Lines emerge from the crease, their tendrils creeping outward and tangling together. From the middle, the assemblage of connecting lines forms a space for all that I have been, am, and will be.

The person I had been talking to knew me before the masters degree that I had successfully completed. They were right; I did talk posh now. Something had changed, a visceral shift had been made almost imperceptibly and it was spilling out of my mouth. Talking with friends, I would not recognise my voice. “Who are you and why are you talking like this?!” I would ask myself, the working class Liverpudlian inside scowling at the words pouring out. I realise now that the question was wrong; I should have asked: *what* are you and *how* are you talking like this?

Chapter 1: Introduction

The Rationale to Explore

In 2014 I began studying on a masters (MA) programme in Education Studies. With a background and an undergraduate degree in Theatre and Performance, it was a change in direction for me and I was somewhat daunted by the prospect of starting something new. Upon beginning the lessons and reading the suggested texts for the course, real intimidation crept in as I became more aware of the language involved that I would have to become familiar with. I often felt a murmur of panic in the classroom at my inability to understand the language which seemed so foreign, all the while thinking everyone 'got it' except me. And then I actually spoke to my peers. Interestingly, though all of the other students on the course (a small cohort of seven the year I studied) had extensive knowledge and experience in education, with some having undergraduate degrees in a similar field, all expressed fears of the language that we were encountering in lessons and reading. "It's just so dense!", was a common complaint, "why can't they just say it in English?!". The desire for the language to be simpler and less 'academic' was keenly felt by all of us. We were also not alone in this feeling; often lecturers would warn us that the language of a text would be 'heavy', some even telling us of their own struggles with this type of vocabulary. This then set off a chain of connections in my mind that led to some questions: if even the lecturers find it difficult, then why is 'academic' language so prevalent? Is this language used as a tool for exclusion, denying those unable to understand it access to the academic world? Or is it a necessary component of the subject? It was initial thoughts such as these that sparked the events in my life which led to the study assemblage¹, detailed in this thesis. As such, the thesis sets out from a consideration of the types of language demands students face upon beginning an Education Studies masters degree. Exploring this topic, the empirical study followed the classroom language encounters of one cohort of students during their one-year MA degree programme. Classroom observations were

¹ The term 'study assemblage' will be used throughout as a reference to the study as whole. As will be explained further through outlining the methodology in Chapter 4, an assemblage is an arrangement of connecting yet diverse elements that work together to create something (Deleuze & Guattari, 2013). It is in this sense that I consider the research project: a collection of events, encounters, thoughts, and questions relating to one another to create a study.

conducted between November 2016 and March 2017, and individual and group interviews were held with seven participants between November 2016 and December 2017.

From even my earliest observations, such as the anecdotal ones highlighted above, it appeared that many students (and lecturers) struggled with understanding academic language, which highlighted potential obstructions to learning. Indeed, the struggle that some students experience when encountering academic language, and resulting potential effects of their success within higher education (HE), is a well-known phenomenon. Literature regarding the difficulties some students find with academic language often locates the issue within a perceived gap between the existing communicative competencies of the student, and the new language demands of higher education. Many scholars working in this field identify a significant problem in this gap: in order to progress academically, students must be able to understand the 'new' language enough to be able to access the content of the subject. This raises questions of accessibility to education as some students may not be able to reach the required level of language understanding fast enough, and as such may be barred from entering the academic arena. Many empirical texts in this area (e.g. Crozier, et al., 2008; Street, 2009; Lea & Street, 1998, 1999; McKay & Devlin, 2014; Reay, Crozier & Clayton, 2010) focus on the potential socio-cultural factors that may contribute to the language gap involved in students' barriers to higher learning. Researchers working from this perspective (such as those above) argue that students from backgrounds with lower levels of cultural or economic privilege will be less able to 'bridge the gap', as they have had less exposure to the types of discourse genres found in academic language. This is seen as a major contributing factor as to why some students find it more difficult to interpret and understand meanings within academic language, where others (i.e. students from more privileged backgrounds) may not (e.g. Gee, 1992; Bernstein, 1990; Hymes, 1972). Working from this understanding, scholars suggest some different approaches that may be taken to help remedy the adverse effects of this disparity on students' learning. One of the main solutions suggested is to modify academic language, making it more accessible and relevant to students. Or, alternatively, others suggest that more support for students, such as course-based interventions that focus on helping students learn and use academic language standards, will better enable those struggling to understand. What is apparent in both approaches (which are positioned within broader discourse- and socio-cultural-oriented frameworks) is the image of learning as a logical, structured model of progression in knowledge

acquisition. In this view, students are seen as individual, and ideally autonomous, learners who are required to extract meaning from language (written and spoken) in order to succeed.

However, my study does not locate the perceived 'problem' of academic language within a discourse framework. It therefore does not explore the topic according to the socio-cultural lens most often applied to the study of institutional uses of language (which academic language falls under the remit of). Nor does the study consider the success or failure of individual students in its exploration of academic language use. Furthermore, it also does not situate language as a self-contained field, separate to other entities. Rather, as will be explained further below, I explore the topic of academic language and its effects through a Deleuzo-Guattarian (e.g. Deleuze & Guattari, 2013) image of ontology. In doing so, my perspective focuses on the many discursive and material features involved in communication events happening inside the classroom. The study also explores language encounters in and of themselves, and is mostly concerned with how these events function within the wider learning process. Moreover, language in this study is conceptualised as being just one component within a vast and complex assemblage of diverse elements. And finally, the study's view of learning is decentred from a logical linear route of accrual and progression, to one that is based within an entanglement of experiences, phenomena, and forces.

Situating the Exploration

In exploring language and its role in the experiences of masters students, I felt that a quantitative approach to collecting and analysing data would not be able to capture the level of nuance involved in an experiential study such as this (St. Pierre, 2011). Therefore, the study is situated within an overarching paradigm of qualitative inquiry. Alongside this decision, the other significant context for the study assemblage is of the ontological position I take in my exploration. Initially, I was encouraged by the importance placed on language and its wider sociological implications by some of the more traditional methodologies of the field, such as Critical Discourse Analysis (CDA). However, as will be discussed in Chapter 2, I soon became frustrated by what I found lacking in these ontologies. Among other critiques, I found issue with the prescriptive notions of 'categories' in discourse analysis practices and the limits to the elements considered as part of the language encounters explored. What also deterred me

from pursuing a more conventional discourse methodology was the view of learning that is implied within these categories. As mentioned above, many conventional discourse-based frameworks view learning as logical and unidirectional, wherein students learn through a process of cumulative understanding. Embedded within this conventional epistemological view is the assumption that discourse-based research can help learners ‘improve’ by a similar logical, unidirectional process (a feature that will be explained in more depth in the following chapter). However, it should be understood that this inquiry is not intended to be overtly critical of these methods or ideas. Instead I wish to offer an alternative perspective to a well-researched field by positioning myself outside of them.

In entering the classroom as something other than a learner or educator, I gained a vantage point I had never previously had; as a researcher, my eyes and thoughts could wander over the various elements present in a classroom centred learning process. It was from this perspective that I began to feel uncomfortable with the ‘traditional’ notion of learning following a hierarchically structured progression. Often likened to the image of a tree, the view that we learn by building ‘up’ knowledge in a logical, unidirectional way did not ring true to the events I was observing in the masters classroom. The trajectory of ‘upwards’ and ‘betterment’ implicit in the ‘arborescent’ concept of epistemology (cf. Deleuze & Guattari, 2013) bothered me, as it was not indicative of what I was seeing in the classroom through my researcher lens. I began to recognise that learning was not necessarily a system of straightforward movement between ‘not knowing’ – ‘learning’ – ‘knowing’. Rather, learning in this context seemed to be a far messier and less predictable process of ‘becoming’, or ‘(be)coming to know’ (Taylor & Harris-Evans, 2018). Through this realisation, I perceived a constant ebb and flow of different classroom elements causing different reactions in learners. Following this notion, I moved away from the more traditional ideologies of learning and language to hang my thoughts on a Deleuzo-Guattarian framework, and their ontology of ‘becoming’ rhizomatically (Deleuze & Guattari, 2013). I was drawn to the thought patterns offered in the work of Deleuze and Guattari mostly through their text *A Thousand Plateaus* (2013), which serves as something of a manual for thinking in this study assemblage. In this view of ontology and epistemology, being and becoming take on the chaotic image of a rhizome; no beginning or ending, only a middle from which we continuously emerge through an arrangement of connected yet diverse lines of events, encounters, and phenomena. When I viewed the classroom events through this lens,

an image of learning emerged that troubled prevailing notions associated with literatures of traditional discourse analysis that I had been engaging with.

At the beginning of the study, I had felt dismayed at the prospect of ‘contributing to new knowledge’ as a remit for a successful PhD. The field of educational language research has a well-established research community with extensive literatures. In situating myself in a less used framework, I wanted to utilise Deleuzo-Guattarian concepts to aid the possibility of saying something new. Indeed, a considerable element to Deleuze’s (and Guattari’s)² ontology is that of transcendental empiricism (2013), the aim of which is, in part, to explore the conditions of phenomena in such a way as to produce newness in thought (again, this concept will be explained further in the next chapter). It was from this route of divergence that I also began to look at language events outside the prescriptive ‘categories’ described above, and in doing so a new pattern of thought could be created.

Aligning the study with Deleuze & Guattari’s ontology of becoming, and their epistemology of transcendental empiricism, I am also situating my thoughts on language within their poststructural conceptualisation of language. As alluded to above, many approaches to language and discourse focus on what is *meant* in communication, and the context and conditions that influence these meanings. Contrasting this, Deleuze and Guattari’s conceptualisation of language focuses on *how* it works, and what it *does* within a becoming or assemblage, of which language is only one component. Throughout their philosophy, Deleuze and Guattari do not talk about language in terms of Discourse or linguistics (except critically through their critique of theorists such as Noam Chomsky). Instead they conceptualise it through its role in an event, a becoming, or an assemblage. In subscribing to their ideas, I set out to explore how language might function in the classroom assemblage, without the pressure to insinuate the ‘why’ of words uttered. Once more in the struggle for transcendental empiricism, this way of thinking with language allows for alternative perspectives of events

² It should be noted that although many of the overarching ideas informing the concepts used in this study stem from Deleuze’s individual writings, the form of the concepts themselves as I have used them mostly come from his joint work with Felix Guattari in *A Thousand Plateaus* (2013). As such, though Deleuze developed the notion of transcendental empiricism in his earlier solo texts (namely *Difference & Repetition*, 2014, and *Logic of Sense*, 2015) it is also used as part of the foundational ontology informing his work with Guattari. Therefore, though this study relies heavily on Deleuzian thoughts of philosophy, the concepts that are used to aid thinking mostly come from a Deleuzo-Guattarian framework.

away from traditional methodologies. Thus, in adopting this unorthodox ontology, the study is situated within a growing community of researchers also utilising Deleuzo(-Guattarian) concepts to aid them in thinking alternative thoughts about learning (Semetsky & Masny, 2013; Gale, 2007; Mazzei & McCoy, 2010; Jackson & Mazzei, 2012; Lenz Taguchi, 2012; Coleman & Ringrose, 2013; Taylor & Harris-Evans, 2018; Cole, 2012; St. Pierre, 2004) and language (Lecerclé, 2002; Masny, 2013; MacLure, 2003; Mazzei, 2014; Cole, 2011).

Approaching the Exploration

As might be apparent from my subheadings in this chapter, I intend this thesis to be thought of as an exploration – mostly, an exploration of thought. Though I explore the context and events of language in an educational setting, it is exploring the thoughts that are generated in the encounters that I wish to trouble and create implications for. It is not necessarily my intention to provide ideas for classroom intervention strategies around academic language. I do not see this as a study that is strictly about understanding education or language, but rather one that explores both by troubling prevailing notions of ontology and epistemology in these areas. In approaching the data in such a way as to explore, I am not positioning myself as the ‘knower’ in the study assemblage. Rather, my aim in traversing through the data places significance on the route of travel taken, not on an ‘end point’ as a goal to be found. As such, I will not be making recommendations for ‘improvement’, instead I will be offering my thoughts and questions arising from an alternative thinking process and providing a map of the thought progression this approach has created. Although I will not be making recommendations, my study will offer an alternative view of events in the learning process challenge and reconceptualise prevailing ideas of learning, learners, and elements affecting educational access and success.

Although my focus for thought is located primarily in a Deleuzo-Guattarian ontology of ‘newness’, I also approach the data and concepts used in the study from a strand of Karen Barad’s New Materialism (2007). Attending to the challenge of creating a space for new thoughts in a familiar field, I combine the concepts of Deleuze and Guattari with the data in a process of ‘diffraction’, wherein I read “insights through one another” (Barad, 2007:25). It is from this perspective that I challenge my previous notions of thinking on the topic of language

in education, and diffract data, theory, and thoughts together to create a new pattern of thought. In my approach to studying this topic therefore, I have curated a methodology adept to aid generative thought practices. This in turn leads me to some surprising and novel thoughts on the functions of elements within classroom communications such as resistance, assumptions and expectations, and affect.

In taking this approach, I identify elements of language events outside the obvious sources of speech and text. Identifying communicative relationships within material components in the classroom, such as technological devices, other bodies present, and the space itself, I became aware that my approach to 'reading' the events in the data needed to consider these elements as symbiotic to the discursive elements involved. Put another way, I approach the data with the understanding that material and discursive elements mutually constitute one another (symbiotically) in language events. The reasons for this come back once more to the 'tree' of arborescent epistemology. With the 'roots' in cognition leading up to a 'trunk' of knowledge that 'branches' out, the learning process is viewed as a system of hierarchical elements wherein language is usually given precedence in the scale of importance (Deleuze & Guattari, 2013:6-16). My unease with this view of learning thus extends to its proclivity of placing language above matter. In reading the data events diffractively, I become aware of the relationships between the material and the discursive elements of a language event as forces co-constitutively creating and fostering each other. Through this recognition, I re-conceptualise how matter and various physical bodies work within these communications, moving away from the notion that language is epistemologically 'prior'. My approach in this appreciation thus allows for the scope needed to think about the simultaneous relationship between language and matter.

Though Deleuzo-Guattarian work can be considered as materialist (Marks, 2005), I find that Barad's notion of 'intra-action' (2007) addresses more readily the enmeshment of language and matter (Dolphijn & Van Der Tuin, 2012; Jackson & Mazzei, 2012) in a way that aids my conceptualisation of the classroom events and their functions in student's academic

becomings³. I map language events in situations outside the most obvious linguistic elements; shifting my focus to the non-representational, material, and virtual dimensions of language events, producing a 'reading' of the event which considers the diverse elements involved as a symbiotic process of 'intra-action' between the material and discursive. In reading these intra-actions diffractively (Barad, 2007), I am positioned to create an image of how the material-discursive inter-relationships that constitute classroom communications may function in a student's academic becomings. In this approach of merging complementary Deleuzo-Guattarian and Baradian concepts, I contribute to an emerging community of researchers who also seek to push the boundaries of language research through exploring the interplay between the material and discursive (such as Jackson & Mazzei, 2012; Lenz Taguchi, 2012; MacLure, 2013a; Masny, 2013; Hohti, 2015).

By utilizing the outlined methodology, I approach my reading of the data by 'plugging in' (Deleuze & Guattari, 2013) the concepts and data to one another, helping to produce a diffractive (Barad, 2007) thought process. Working with the data in this way, I have found that plugging in and reading the elements diffractively through one another gave me the scope to explore more of the dimensions of the study assemblage. In doing so, my thoughts travelled through the events and ideas nomadically (Deleuze & Guattari, 2013). As will be discussed further in Chapter 4, in troubling my usual thought patterns my ideas of the events move nomadically into different areas, thus prompting new thinking processes.

Whilst I acknowledge that socio-cultural ideas of discourses in education imply issues of power and knowledge pertinent to the HE learning experience, I will consider these matters through a Deleuzo-Guattarian lens. Furthermore, whilst the study is interested in the various forms of communication apparent in a classroom environment (including verbal and non-verbal presentations), the framework of linguistics is considered too human-centric for my focus as I consider some non-human elements within language events. Therefore, I will only be engaging

³ I shall stipulate here that any references in this thesis to 'academic becomings' do not imply 'becoming-academic'. This is due to my endeavour to explore the empirical process of learning and becoming, and not the connotations of 'becoming-X' as defined by Deleuze and Guattari (2013). In their ontology, 'becoming-X' is a 'minoritarian' position (as will be explored further in Chapter 4) which lacks authority in societal spaces. Thus, a 'becoming-X' is not based in empirical understandings, but rather is determined by endogenous factors such as 'becoming-woman/child/animal' (Deleuze & Guattari, 2013).

terms such as Discourse or linguistics in the first part of the literature review, so as to establish the wider context of the field. After this, I will adhere to a Deleuzo-Guattarian conceptualisation of language.

Finally, in approaching this topic, it should be noted that all mention of 'academic language' and 'masters' courses, refers specifically to the language used in UK masters level Education Studies degrees, as is the focus of this study. Though a study considering language in education outside these parameters would be interesting, I have chosen this specific setting for its relevance to my own experiences, as outlined above in The Rationale to Explore.

Provoked to Explore

Initially, the study was guided by research questions that were intentionally created to be as open-ended as possible. Although they were designed around encompassing the research topic in terms of the initial rationale given at the beginning of the chapter, I did not want to limit the study's potential to explore. Therefore, I prefer to call the enquiries below 'provocations'. This allowed me the possibility to generate alternative thoughts outside of the boundaries of addressing a specific question. Instead I was provoked into a response that moved my thoughts in a surprising way through the study assemblage. From this, areas of a language encounter not initially anticipated were brought to the fore, creating a different perspective from which to view language in becoming.

Concentrating my experiences informing the rationale of this study, the initial provocation motivating my exploration was directed at language encounters in the classroom:

- What types of communication do students studying at masters level encounter in the classroom, and how can I explore their response to these language events?

This provocation was intended to guide my thoughts along the lines of language, whilst giving me scope enough to trouble what I consider a language event to actually involve. Alongside this, I was struck by the effect language had had on my own sense of self in my encounters prior to undertaking the study.

As expressed above in the Prologue to *Becoming*, I knew a change had happened within myself, but I struggled to identify it. It is from this realisation that the next provocation stems in a bid to explore the potential changes wrought from language events in masters level learning:

- What affects can language in the MA classroom produce, and how might these contribute to students' academic 'becomings', or the shaping of a potential sense of self in learning encounters?

In the implications of this provocation, my thoughts were enabled to move into spaces where language could be considered in alternative contexts. I will argue in the thesis that this is where the onto-epistemological value of thinking with the material-discursive elements of an event can help in exploring the 'more than' in language encounters.

The next provocation that drove my thoughts is based in the issue of access in higher learning. As will be considered further in Chapter 2, the issue of access available to learners is significant in the politics of Higher Education. Though this issue is widely recognised and discussed at length in a wealth of literature, I have been intrigued to see what other forms 'access' takes outside the socio-cultural spheres often focused on. Therefore, I was interested to explore what may be uncovered regarding learners' access in HE when viewed through the alternative methodology that this study presents:

- How can access to learning at masters level be explored through classroom language use, and what are some of the less anticipated contributing factors involved?

Once more, my hope from this provocation was that it would help me to gain a different perspective in the matter of access to HE, so that I might potentially say something novel about this issue.

Finally, the provocation that pushed my thoughts into new areas concerning the study assemblage as a whole, concerns my ontological position. In my aim to provoke alternative thinking patterns, a philosophy of 'newness' was needed as a generative tool for creative thought. Attending to this, the final provocation that propelled this study engaged my thinking processes in my overall approach to the research:

- How can non-traditional research methodologies be utilised to create novel or alternative thought in exploring language encounters and events in a masters classroom setting?

With this final provocation, it is worth noting that all of these elements were envisaged as working together, as symbiotic areas of thought relating to events. They are not intended to be viewed as separate or apart from each other, as they together created the study assemblage. As will become apparent in the coming chapters, all of the elements involved in this assemblage are co-constitutive: they are ontologically entangled and make one another through their assembled arrangement of connections. Within this context, it was not my 'goal' to provide determinate answers to the provoking thoughts given above. Rather, it was my propulsion to explore that offered a potentially different perspective in an established field.

Structure of the Thesis

Despite the methodology of the study being non-traditional, the structure of the thesis will be fairly recognisable, with the chapters following a mostly conventional format: Literature Review (Chapter 2), Study Design (Chapter 3), Methodology (Chapter 4), Data and Discussion (Chapters 5 and 6), Conclusion (Chapter 7). However, in the writing up of the study assemblage nuance has emerged within the chapters themselves which I feel offers an almost playful reading of the thesis. Certainly, in the writing of this thesis I have felt a playfulness in exploring the concepts used and the thoughts generated from them, providing a map for alternative thought in thinking. The thesis is almost designed to tell a story of how I arrived at the thoughts presented. This involved a process of unraveling the tightly bound tendrils of the rhizome from which the study assemblage was produced.

It is for this reason that the literature reviewed in Chapter 2 begins by considering work in the above-mentioned frameworks of discourse analysis – an approach that has been influential in language-based research projects. Although the methodology informing the study assemblage significantly departs from a discourse-based approach, the issues involved in the topic of language and education are commonly located within a wider socio-cultural context. As these issues are so pervasive in the literature, it was necessary to acknowledge and briefly explore them, thus giving wider contextualisation to help further situate my work within this topic.

Therefore, the first part of the literature review examines some of these ideas to help establish how this study looked at them from an alternative angle. The rest of Chapter 2 considers literature around the Deleuzo-Guattarian conceptualisation of language, to provide the theoretical underpinnings of the study.

Chapter 3 illustrates the research design of the empirical study and explores the study in relation to qualitative research methods. Here the details of the study's composition are outlined in terms of timescales, data gathering, and practical steps taken in conducting the research. In this chapter I also explore the ethics involved in the study, by discussing ethical considerations commonly found in qualitative research, and also by highlighting a Deleuzian notion of ethics.

As the ontology of a rhizome is non-linear, the methodology as discussed in Chapter 4 follows a similarly multi-directional structure. Each section relates to all others but is written in an almost episodic way, that form small 'plateaus' (Deleuze & Guattari, 2013) of complementary concepts. This is done to foster the notion of symbiotic yet distinct elements working to create an assemblage, in accordance with the crux of the study's ontology. Through these sections, the concepts used in the data readings are outlined and demonstrated, presenting the function of the theories in action. By providing an illustrative working knowledge of the concepts used, Chapters 5 and 6 following this are positioned to map my thoughts in working with these ideas in two material-discursive plateaus.

The Data Readings of Chapter 5 create a map of thoughts primarily concerning the language elements within the data. It is here that I begin to explore language events diffractively, and in doing so uncover some unexpected ideas about the potential of students' relationships with language in the classroom. These are offered as a collection of 'Thoughts and Questions' throughout the chapter and refer closely to data 'fragments' of the events. In this chapter, the overarching concepts of 'desire' and 'refrain' are applied to data events, culminating in some interesting suggestions concerning their functions in the students' relationship with language and becoming.

As highlighted earlier, the elements of this study assemblage are symbiotic: they work and exist in tandem with one another. It is through this understanding that 'lines of flight' (Deleuze & Guattari, 2013) are signalled in the text. These are points of divergence in the presented ideas that take flight to another part of the assemblage, as will be explained further in Chapter 4. Several of these lines are followed when examining material elements of events within Chapter 6's Data Readings. Once more, the chapter is formed by my 'Thoughts and Questions' generated from a diffractive reading of events in the data fragments offered, concentrating on ideas of affect, resistance, and black holes in the processes of learning and becoming.

Finally, the thesis concludes in Chapter 7 by discussing some of the implications and limitations of the study, highlighting potential areas for further exploration. The implications centre on the potential wider contributions the study may have on the conceptualisation of language in an educational setting. I discuss the possibility of communication in that setting as being considered in terms of forces and intensities. Alongside this, I also highlight potential implications that the study raises about the student experience in the masters level learning process. This approach to students' communication attends to relationships between language, materiality, and other bodies in the classroom. Some limitations are then discussed in the frame of the limitlessness of the study, and how that has produced constraints on how much of the data could be explored. Here, I suggest that in such a multifaceted study, there were several lines of intrigue that could not be followed in this thesis. I also highlight that in dealing with language and its power in education through a rhetoric of subversion to the dominant, my approach may not be one of inclusion of less heard voices in the field; thus, I address how this issue may be resolved in future work. For now, the thesis leads into the discussion of language, power, and learning through a critical review of some prevailing literatures on these themes, and the distinctive conceptualisation of such themes in the work of Deleuze and Guattari.

Chapter 2: Literature Review

Introduction

This chapter will discuss literature relating to language, power, and learning, as these are entangled within the study assemblage. As explained in the previous chapter, upon beginning this study I was initially drawn to methodologies of discourse analysis traditional to language-based research such as Critical Discourse Analysis (CDA). As mentioned, this was in part due to the importance these placed on socio-cultural issues involved in language in HE, as I had suspected early on that these factors would be significant. This is also because CDA has been a dominant paradigm in language in education research.

Despite my eventual move away from discourse analysis practices, such as Critical Discourse Analysis, the socio-cultural issues that they address are still entrenched within this topic, as was highlighted in the previous chapter. Although I intend to view this topic from an alternative perspective in the remainder of the thesis, these issues must first be addressed so that the study is situated in a space that acknowledges some of the factors affecting the wider field of language in education. Also, in the introduction to this thesis, I highlighted that my intention was to create a map of my thoughts and theoretical movements on the topic of academic language in masters level learning. My hope is to provide a demonstrable shift in thought processes in approaching this study, helping to further situate it within a Deleuzo-Guattarian framework.

To establish some of the wider context of the discussion about language, power and learning, I firstly discuss some literature in the fields of linguistics and socio-cultural philosophy, and their perspectives on academic language. The discussion will then consider work pertinent to some widely employed ideas in conventional discourse analysis, such as those of Norman Fairclough, an instrumental figure in the creation and propagation of Critical Discourse Analysis. CDA methodology is commonly adopted to understand the 'why's of a language encounter – i.e. the cultural and institutional influences that shape spoken and written texts. This will help to establish some of the prevailing notions of potential socio-cultural issues involved in this topic, specifically regarding access to HE learning. From here, I will critically

explore some CDA situated empirical studies that examine the topic of language in HE in their aim to implement interventions in a classroom setting. This will help to give an image of how other researchers have tackled the issues of access arising from their studies, whilst also hopefully providing a reference point for some prevailing ideas in the field that will contrast the thoughts generated in my divergent perspective later on. This will be a relatively brief view of CDA and, after setting up some of the pervasive issues involved in this topic, I will shift my focus to view language in education through a Deleuzo-Guattarian lens. In doing so I situate the study firmly within a poststructural philosophy that is motivated by its desire to produce new thought via a 'toolbox' of concepts. After exploring the perspective of Deleuze and Guattari on language, power, and learning, I critically consider some related empirical work within this paradigm. Finally, the chapter will summarise the route of thought through the topic presented, and will lead into the next chapter to explore the Deleuzo-Guattarian methodology and concepts introduced here in more depth.

It would be impossible to provide a fully comprehensive or 'complete' overview of the field of language in education. The selection of theorists on which I will focus are chosen due to the pertinence of their ideas to this study. The literature presented will provide different positions from which I theorise the relationship between language, power, and learning as they are entangled elements within this topic.

Language, Power, Learning: a linguistic and ideological view

In this relatively brief section, I outline some of the prevailing notions of language and power from socio-culturally ideological and linguistic perspectives respectively, whilst highlighting some work specific to language for academic purposes. This is done to demonstrate some of the significant ideas within the wider context of language, power, and learning, and to also provide a point of reference for the ensuing critique of CDA.

It has long been argued that language is a key element in access to knowledge and, by extension, power. One of the most significant theorists of the relation between language, power and ideology is Michel Foucault (e.g. 1972, 1979). Though I will not focus on Foucault's work outside of this brief section, it is important to highlight it here as it helps frame later

discussions of language and power, particularly when applied within CDA, as it has informed many areas of thinking in this field. Within a poststructural paradigm (wherein this study is situated, as will be discussed further later), Foucault is regarded as a major contributor to the theory of discourse and discourse analysis, specifically in the associated wider sociological implications (MacLure, 2003).

Foucault considers discourse as a key component in power through its epistemological significance. He views power and knowledge as inextricably linked through the discourses specific to sociological institutions (Foucault, 1979). In this regard, it is the institution that determines the 'standard' knowledge to be adhered to, with language and other practices being the vehicle by which norms and discipline are perpetuated. Through this understanding, Foucault posits that it is in these institutions that power and knowledge are held, intertwined, and enacted through discourse. Therefore discourses, as Foucault states, are "practices that systematically form the objects of which they speak" (1972:49). Demonstrating his theory, he gives examples of the types of institutions wherein the intertwining of power and knowledge is enacted (e.g. 1972, 1979) and, significantly to this discussion, education is one of them (Ball, 1990).

Foucault (1979) postulates that when we communicate in institutional settings, we do so only from within the role and subjectivity that we can embody in that specific context. As MacLure explains, it is impossible in a Foucauldian view "to speak without *speaking as* the kind of person who is invoked by one discourse or another [because] people are woven into, and woven out of, discourse" (2003:176, original emphasis). As discourse determines the rules that normalise the roles within the institution, it therefore not only forms the type of language used but also shapes ideas about *who* can talk and *what* can be said (MacLure, 2003; Gee, 1992; Britzman, 2000). Within the context of this study for example, an HE educator cannot speak in a classroom without speaking *as* a 'lecturer', and a learner cannot speak without speaking *as* a 'student'. Thus power is formed, maintained, and enacted through a discourse that determines these roles as being divided into one that gives knowledge, and one that is able to receive it by both roles adhering to the rules within the institution. This notion is also displayed in other institutions (such as healthcare, the family, and the law), determining what it is possible to do, know, say, and 'be' (MacLure, 2003). Therefore, Foucault's view of language, power, and

learning is considered as one rooted in a politically critical position. His philosophy is one that considers the socio-cultural conditions of language in how it shapes society and ideology by way of institutions, and their dissemination of power and knowledge through discourse. This is of course only a brief view of a complex philosophy. As mentioned earlier, my intention here is to provide the basis for a wider context of how language operates within power and learning. Foucault's theory of institutional discourses that inform ideology are a significant position within the wider context, helping to frame the coming critique.

A second conceptualisation of language as discourse that will now be considered is that found within linguistics, specifically what MacLure terms 'linguistic discourse analysis' (see 2003:182). Broadly speaking, linguistics is the study of how language works to create the forms for communication and meaning necessary to communicate effectively with others, focusing on "the grammatical and phonological rules for constructing sentences" (MacLure, 2003:182). Linguistics thus encapsulates many areas (as language is comprised of an array of components, such as grammar, etymology, semantics, and phonetics). I will focus on the topic of 'discourse' as it is most pertinent to the context of this literature review. Linguistic discourse analysis as determined by MacLure (2003) above, seeks to understand the operation of language interactions within social structures. "Linguistically oriented discourse analysis", MacLure explains, "takes a more micro-analytic focus [than does Foucauldian discourse analysis]...it is very much concerned with 'what people actually say and do'" (2003:182). It should be noted that notions of 'discourse' differ between this sociolinguistic view, and the above socio-cultural (or ideological) conceptualisation, an important feature in the following discussion that will be explored further shortly.

In examining 'what people actually say and do', linguistic discourse analysis "investigates the rules for building extended stretches of talk or writing" (MacLure, 2003:182). This framework then enquires into how discourse is structured in specific contexts, including classrooms and 'everyday' conversation. Thus, discourse analysts working from a sociolinguistic model argue that there are genres of institutional language structures as used in the work place or education, for example, that may disenfranchise some individuals, therefore creating an exclusionary form of communication (e.g. Gee, 1992; Bernstein, 1990; Hymes, 1972). Individuals must adhere to the discourse type if they wish to work successfully within the

context of its institution. It is through this dynamic that power, in a sociolinguistic sense, is propagated through language, by considering specific communications on a more individual and interpersonal level (in contrast to the wider ideologically situated socio-cultural view considered above). If, through various factors, a person cannot follow the rules of structure and vocabulary of the discourse, then they may be barred from accessing the benefits of membership of the institution in which it operates. Thus, some people are privileged with more power than others through their ability to use the 'right' language within certain sociological institutions (e.g. Hymes, 1972). Individuals lacking this privilege may face access challenges due to influences such as: having a specific learning need, a lack of exposure to the discourse, a limited level of education or knowledge in certain areas of language, or even approaching a discourse in a foreign language. Those who face access issues may find that if the structure of their communication is not considered as 'correct' for the context, the content will not be regarded in the same way (if at all) by those familiar with the institutional discourse type (e.g. Hymes, 1972). This idea may be seen to operate in the institution of the academy.

Academic discourse and its mechanisms has been extensively studied from within a sociolinguistic approach (e.g. Flowerdew, 2002), but perhaps most influential is the body of work on 'academic literacies' (e.g. Street, 2009; Lea & Street, 1998, 1999; Creme & Lea, 2008; Stierer & Lea, 2000), and their implication in issues of access to HE learning. It is the discourse of academic literacy (for example) that determines what is considered appropriate language use in the institution of higher education. From this understanding, researchers (e.g. Street, 2009; Crozier, et al., 2008; McKay & Devlin, 2014; Crozier & Reay, 2011; Reay, Crozier & Clayton, 2010) have investigated the inherent, yet often inexplicit, rules of academic discourse. In revealing the tacit value systems inherent in academic language, Street discerns that there are "*hidden features* that are called upon in judgments of academic writing that often remain implicit" (2009:2, original emphasis). In writing assessments in HE, students are required to conform to the rules of academic discourse (for example, not using contractions, or not writing in first person) lest their work be down-graded as using inappropriate language for the context. From this perspective, regardless of the content of the argument, student writing that features slang terms (for example) will not be considered as 'academic' in its style, and therefore potentially will not be graded as highly for not conforming to the discourse rules. As will be considered in the following discussion, some researchers working with language in HE try to

address this issue by highlighting the discourse rules students face, in order to expose the above noted 'hidden features'. Therefore, the issue of access to HE is inherent within academic discourses. As discussed above, from a sociolinguistic perspective, if an individual does not have the 'right' form of communicative competence then they may be excluded from the institution (e.g. Hymes, 1972). Academic discourses may be seen to alienate those who have access issues because of their social/personal circumstances, such as those mentioned above, therefore maintaining the view of higher education as an elitist pursuit (e.g. Priest, 2009; Mann, 2001, 2000; Crozier, et al., 2008; McKay & Devlin, 2014; Reay, Crozier & Clayton, 2010).

Interestingly, these understandings begin to form a point of convergence between the two types of discourse that have been discussed above, which leads to the focus of the following section. In addressing these two perspectives, Gee (1999) outlines the difference between 'Discourse' (with a capital D, linked to ideological and philosophical views such as Foucault's) and 'discourse' (with a lower-case d, referring to work within the social branch of linguistics). 'D'iscourse seeks to understand the relationship between power and language on a macro, institutional level of wider society, whereas 'd'iscourse is concerned with the structures inherent in the spoken and written language of certain genres. Thus, the latter form of discourse analysis locates power imbalances in individuals' or groups' (in)ability to follow the language rules of a specific genre, where Foucauldian Discourse analysis conceptualises power as disseminated through language and other practices that constitute dominant and subordinate subjects within societal institutions. Though Gee (1999) states that these positions are separate in their view of discourse analysis, Kress (1990) proposes a form of discourse analysis that stems from the merging of these two frameworks. Critical Discourse Analysis (CDA) emerges from a position between ideological Discourse and sociolinguistic discourse. As such, CDA aims to attend to the issues within the structure and conventions of language in institutional contexts, whilst also trying to unravel political ideologies running through these (Kress, 1990). In this way it takes inspiration from the critical approach of Foucault's work (for example) and bolts it together with the understanding of structure in sociolinguistics. From this perspective, CDA combines a focus on ideology and power in institutional settings with close attention to the structure and organisation of texts (spoken and written) to examine wider implications of sociological power within the communicative encounter.

Language, Power, Learning: a critical discourse analysis view

Although 'discourse analysis' covers a range of different theoretical approaches (see MacLure, 2003; Gee, 1999) as explored above, CDA in its various forms has been widely used in empirical analyses exploring language interactions in formal social, educational, and clinical situations. Although my approach ultimately departs from that of CDA, I would emphasise again that my aim is not to diminish authors' contributions. Rather, my goal is to engage critically with their work.

According to many theories of discourse, language is never innocent (MacLure, 2003). When we converse, we do so with historic systems embedded in our communications, many of which help to fulfil roles of authority that shape society (Fairclough, 2015; Kress, 1990). From these systems stems the idea of 'properness', appropriate use of language, and what is acceptable in specific circumstances and spaces: the 'rules' of expression (Fairclough, 2015). Theories of discourse analysis – and specific to this discussion, CDA – state that to operate within a system, individuals must comply with its communicative standards (Fairclough, 2015, 2010). This may be particularly apparent within the system of academia, although it is also true for all forms of communication, including 'everyday' or 'casual' conversation.

Situating the academic system in a 'normative' framework, the contemporary environment of higher education in the UK is one arguably based within a neo-liberal ideology (Raaper, 2016; Olssen & Peters, 2005). The framework of neoliberalism in this context is based on fairness and freedom in educational possibilities, gained through competition (Hilgers, 2011). However, a CDA perspective would argue that this system is not one that can be accessed freely by all based solely on an individual's ability to compete within it. Rather, applying a critical discourse lens to this situation, CDA researchers (e.g. Fairclough, 2015, 2010; Leathwood & Hayton, 2002; Kress, 1990; Ivanic, 2004) find wider, systemic socio-cultural issues affecting a student's potential access to higher education. Moreover, these wider systemic issues are coded into the structure and meaning of the texts and interactions with which students must engage.

Whilst my study is not overtly considering harmful systemic rhetorics such as racism, sexism, xenophobia or ableism, it is acutely aware of their presence within the issues of access in higher

learning in the UK. Though I will not be focusing on these matters, it is worth noting that in a CDA framework, they are brought to the fore as being entrenched in socio-cultural structures that affect access to education. Systemic prejudices such as these seep into every part of socially collective communication insidiously and can be overlooked in education, thus the inequalities they cause deepen (Fairclough, 2015, 2010). This almost surreptitious nature of societal power circuits goes further in denying agency to the less powerful; those without the capacity to adhere to the language required for a specific discourse are barred from the setting until they can adhere to the language rules within it (Fairclough, 2015, 2010).

A commonly utilised branch of CDA in researching socio-cultural issues entrenched in language encounters is the 'dialectical-relational approach' (Fairclough, 2015). This involves the researcher identifying/providing a description of the communication event, their interpretation of it through the use of 'coding' in associating meanings, and finally their explanation by way of analysis. Working in this way, Fairclough outlines the relationship between language use and various sociological structures. This is often considered through the dynamics of power present between speaker/listener and reader/writer interactions in social situations. For example, Fairclough explores power relations in commonplace exchanges to demonstrate how dominance is held and maintained through language in society, such as might be found in doctor/patient consultations. In a (Fairclough-based) CDA study, a transcript would be made of the conversation and a dialectical-relational approach would be applied to this text. This would then be explored through the model shown in Figure 1 (left).

Figure 1: A Dialectical Relational Approach

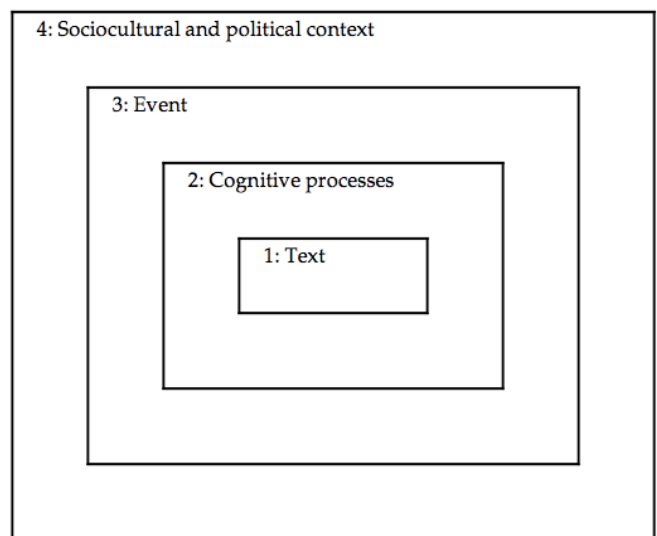


Image from Fairclough (2015:21)

In working through this model, a researcher would identify and define the text (doctor/patient consultation), interpret the content of the interaction (through coding and identifying linguistic themes in the text), and then situate the discourse in context to understand the socio-cultural implications of it. Extracting information in this way may lead to the revealing of the dynamic

of the consultation, wherein the doctor may hold dominance as the 'knower' (of medical information) and is thus seen as the authority in the room. The patient therefore, as the subordinate subject in this situation, must not only trust what the doctor says but also defer to them as the authority figure in decisions about their (the patient's) own health matters. This can in turn be problematic if the patient does not feel that the doctor is listening to their concerns, or if they feel the medical advice suggested is not the best course of action for them, and thus feel they have had little say about their own health. By critically examining language used in everyday terms in this way, Fairclough (2015) demonstrates the mechanisms of inequalities, providing tools that may help redress the balance of power encountered in discourses such as this. Therefore, doctor/patient power dynamics may be challenged by doctors offering a more democratic or compassionate approach to working with patients, for example. Fairclough states that, ultimately "the founding motivation for critical analysis is emancipation" (2010:543).

Applying this methodology to an education context, researchers (e.g. Ivanic, 1998; Lillis, 1999, 2001) have attempted to identify the root causes of inequalities that affect a person's access to learning. In doing so, critical discourse analysts often trace issues of learning accessibility back to wider sociological factors in power relations (e.g. Fairclough, 2010; Ivanic, 1998, 2004; Ivanic & Simpson, 2002; Leathwood & Hayton, 2002; Rogers, 2011), such as: ethnicity, geography and economic status. These factors come with associated languages that can act as 'codes' for educational establishments to categorise individuals affected by them (Leathwood & Hayton, 2002), such as: 'BAME' (black and minority ethnic), geographical situation, and children who are entitled to 'free school meals'. Of this, Fairclough states that "language and power in education is just part of the more general social problematic of language and power, and ought not...to be isolated from it" (2010:531). In the convening of language and power in educational and social structures, a critical discourse analyst may then argue that codes operating in an educational setting enact a (harmful) ideology, wherein learners from these backgrounds can only be expected to reach a certain educational limit, perpetuating societal beliefs about members of such communities (e.g. Fairclough, 2010; Leathwood & Hayton, 2002). It is in this cycle that CDA asserts that "not only is education itself a key domain of linguistically mediated power, it also mediates other key domains for learners" (Fairclough, 2010:529). Within the setting of higher education, this may translate into a similar system of

codes, wherein discourses attributed to certain elements of the establishment (elite vs. less prestigious universities, i.e. in the UK, the elite Russell Group universities vs. the post-1992 institutions) and subjects (arts and humanities vs. science, technology, engineering and maths (STEM)), are seen as fundamentally higher or lower 'status' than others (e.g. Archer, Leathwood, & Hutchings, 2002). From these codes assumptions are formed as a result of the above ideology, regarding the 'level' of education on offer (Leathwood & Hayton, 2002). It could then be argued that these categorisations form an image of a particular learner, depending on the route of education they take (or rather, what is available to them). With the associated negative connotations concerning accessibility and attainment, a key question is: how then can a learner who is classified as, for example, 'low income', studying Education in a post-1992 university, progress beyond these categories?

In answering this question, a CDA approach would argue that to redress inequality such as this, individuals must firstly become aware of prejudices affecting them by way of understanding the language used in their subjugation (Fairclough, 2010, 2015). In doing so, individuals might then access the tools needed to communicate within the 'language rules' of the power structure in order to challenge the status quo (Fairclough, 2010, 2015).

This study focuses on academic language as used in one particular UK education-based masters level programme. However, it could be argued more generally that the language used in academia harbours and perpetuates inequalities that add an additional challenge to university accessibility. The issues entrenched within academic language are complex, and it is seen by some as a subject of study in its own right (Ivanic & Lea, 2006). Fairclough (2015, 2010) determines that we are bound to certain position rules within the 'discourse types' of events/interactions, thus power in a CDA framework is generated and maintained by the language that is used. Within the language of academia, the 'discourse type' is one that has traditionally been viewed as exclusory and purposefully convoluted (Ivanic & Lea, 2006). The question for CDA then becomes, how can an individual engage with the language rules of academia, if they cannot access them to gain understanding?

A significant consideration of this study centres around the accessibility of language, and the expectations on learners' communicative competencies. It is fair to suggest that the

accelerated difficulty of language is apt for students studying at masters level; learners should expect to struggle with the language they are encountering as they have chosen to undertake a higher degree (Hudson, 2009). Some may argue that without it being difficult to understand, there is little distinction between what a student has already achieved as an undergraduate and what they are striving for as a postgraduate. However, there is also the argument that these communication standards are pretentious, and complex for complexity's sake. Becker (1986) gives insight into how his students saw these standards, and goes so far as to pinpoint the elements of 'academic' language that separate it from 'everyday' language. He suggests that we can differentiate academic language as a "classier" form of communication (Becker, 1986:28), thereby reaffirming the perspective of the academic environment as one of exclusivity. Yet, herein lie some potential socio-cultural issues in relation to language and power structures within this educational context.

Given a historic view of higher education, there are many arguments to suggest that the perceived difficulty of academic language is propagated to preserve the exclusivity of academia and higher degrees (Lea & Street, 1999; McKay & Devlin, 2014; Crozier, et al., 2008). Ivanic and Lea explain that learners face a "complexity of codes and conventions that students need to negotiate to become accomplished players in the academy" (2006:12). This understanding leads to questions about the role of the student within the educational power structures propagated by academic language. Namely, the expectation on students to grasp the language they encounter in lectures and texts sufficiently well enough to understand the concept being taught at the core. There is then the further assumption that these students will be able to employ this new vocabulary within their own work. This issue is compounded when we consider the communicative skills a student may (or may not) bring with them to this level of study (Priest, 2009). It is implied that these learners are expected to know and achieve academic language competencies without any formal facilitation of the skills and knowledge necessary to do so (Priest, 2009). The anticipated standards that propagate this type of communication are all at once buried, yet clearly evident. From this it may be argued that those who are unable to grasp the communicative competences demanded of them early on, are denied access to fulfilling their academic potential. It is suggested that this may be especially apparent in learners from less privileged backgrounds (Priest, 2009; Leathwood & Heyton,

2002), as Ivanic recognises “who we are affects how we write, whatever we are writing” (1998:181).

However, the idea posited above by Becker (1986) of academic language being ‘classy’ for the sake of it, is not so simple. It is easy to deem academic language as ‘pretentious’, but there is another factor that demands consideration. Whilst I will not argue with academia’s potential for pretentiousness, I must point out that there are issues with language difficulty that go beyond style (e.g. Flowerdew, 2002). There are apparent (however much ‘hidden’) conventions of academic language that are more than structural. It cannot be ignored that the presence of terminology in language used for academic purposes may give a more precise form of clarity to complex concepts (Bhatia, 2002). It plays a vital role in discussing and disseminating ideas that ‘everyday’ language is perhaps too limited to do (Bhatia, 2002). One reason that ‘everyday’ language falls short in academic writing is because there is an amount of technical terminology needed to clearly and succinctly demonstrate an idea (Bhatia, 2002). Even Becker however concedes – and others agree (see Ingle, 2016) – that in order to excel at university, students must adjust their manner of communication to adopt what can be thought of as a ‘formal’, ‘authoritative’, and ‘scholarly’ tone within their work. These language rules are contextual (Ivanic, 2004), they set the acceptable pitch in course work, and are sometimes a standard for students to show awareness of propriety.

However, this acknowledgment does not exhaust the issue of access as a socio-culturally ingrained aspect of higher education learning. Regardless of the argument over ‘classy’ vs. ‘clarity’ in academic language, students still encounter this form of communication as part of their studies, and as such some will still struggle with its accessibility. Recognising these socio-cultural issues embedded within language and power in education, researchers have utilised some of Fairclough’s concepts in a practical application of CDA. Working from the stance that academic language could be considered a subject in and of itself, these researchers have conducted studies in this area that aim to provide classroom intervention strategies to help students develop communicative skills for HE.

Students learning at higher degree level are often required to engage with theory at a level of depth and complexity seen as a basic requirement to constitute a masters degree (Hudson, 2009; Monroe, 2007). In considering academic language as a subject, researchers such as Ivanic, (2004), and Ingle (2016)⁴ have worked to provide teaching and learning materials relating to academic language as a core component of higher learning for their students. Asserting the importance of academic language as a contextual communicative ability, researchers recognise the need for directed training and practice in the ‘unwritten codes’ of academic language (Ingle, 2016; Ivanic, 2004; Monroe, 2007). This is demonstrated in the examples given by Ingle (2016) of studies of HE students engaged in formal instruction of how to use academic language. By implementing CDA informed classroom-based interventions such as these, Fairclough claims that:

...in so far as educational institutions equip learners with a critical language awareness, they equip them with a resource for intervention in and reshaping of discursive practices and the power relations that ground them, both in other domains and within education itself (2010:529).

Skills-based interventions such as Ivanic’s (2004) take influence from Fairclough’s CDA, and are framed in terms of enhancing ‘awareness’ of academic language practices. This kind of research focuses on students gaining a critical awareness of academic language standards. This idea is furthered in the ‘critical awareness’ studies conducted by researchers such as Clark and Ivanic (1992), Ivanic (1998), Janks and Ivanic (1992), and Clark (1992) (as discussed in Fairclough, 2010). The perspective of these studies encouraged students to adopt a critical awareness of the languages they encounter whilst studying. In explaining the objective of such courses, Fairclough states that they aim to “‘empower’ students by giving them a critical awareness of academic conventions, their social origins and effects” (2010:539). In breaking the cycles of power in language and education, CDA practices such as this aim to educate students in a process of moving their understanding from ‘not knowing’, to ‘awareness’ through ‘knowing’, and then ultimately ‘acting’ with these gained knowledges (e.g. Fairclough, 2010:537-538). Working to this objective, courses generated in a CDA framework operate on a system of language learning based on a model of unidirectional trajectory of progression

⁴ Though I am aware of the wealth of other such interventions to promote formal teaching and learning of academic language skills (often termed ‘study skills’), I am focusing on the work of authors given here as they take direct influence from Fairclough.

(Figure 2, below). This model is one of ‘arborescence’ (as introduced in the previous chapter) as it resembles the image of a tree. It is comprised of a vertical hierarchical structure (Figure 2) that follows a logical, unidirectional system of contributing factors, wherein certain aspects must be learned before others, creating a cumulative form of progression (just as the roots of a tree are the significant ‘starting point’ from which everything else moves upward).

Figure 2: A CDA Model of Language Learning

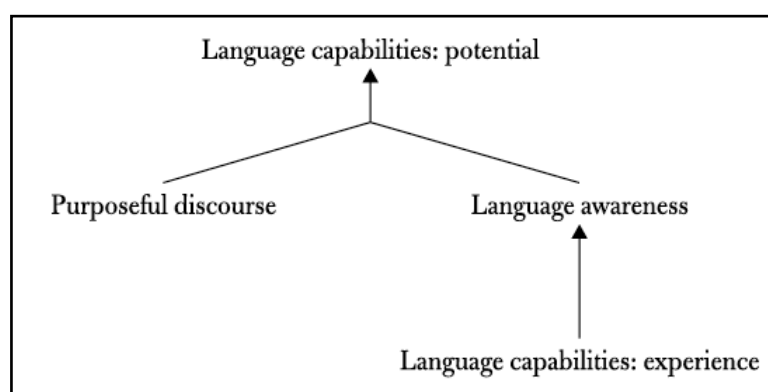


Image from Fairclough (2010:537)

The aim of this model is for the student to be taught processes for awareness of language conventions, and thus recognising these conventions and synthesising them into their own understanding. The intention of these studies is to give students skills of critique that they may employ to determine whether to cooperate with the discourse of academia. Students are therefore in charge of their own ‘emancipation’ from academic language standards if they learn to develop critical awareness (via this form of CDA intervention) in their studies. In this work, CDA researchers aim to give students power to challenge authority through their studies. Fairclough (2010) explains the wider implications:

When critical awareness is linked to such decisions, it broadens their scope to include decisions about whether to flout sociolinguistic conventions or to follow them, whether to conform or not to conform...It also allows such decisions to be seen as in certain circumstances collective rather than individual ones, associated with the political strategies of groups (2010:538).

The student in the above scenario is then able to emancipate herself of the academic discourse structures to which she was previously bound. Thus, the general thrust of CDA practices such as this is based on a model of epistemological arborescence. As exemplified in Figure 2 (above), this then follows the movement between subjugation, awareness, knowledge, and action.

However, it is in these practical applications of CDA that I began to sense an unease in this methodology. Critically engaging with these ideas, I find four main issues within this framework, specifically in its stances of: *epistemology*, *ideology*, *language in and of itself*, and

interpretation. Now I will move on to my critiques relative to these factors, and setting up of the reasons why I have chosen an alternative methodology.

Firstly, the epistemological stance alluded to in the discussion of CDA informed practice is in direct opposition to that of this study. In framing potential classroom interventions as a process of unidirectional progression between ‘not-knowing’ and ‘knowing’, this branch of CDA is situated as epistemologically arborescent (as explored above). The view of logical, clearly defined and anticipated unidirectional progression (e.g. Figure 2) is not one that I follow in this study. As will be discussed further in the following chapters, this notion of the learning process did not fit with my experiences observing a masters classroom. This idea will be picked up again shortly, when I discuss the Deleuzo-Guattarian view of epistemology.

Moreover, in discussing language, power and education, Fairclough states that “the problematic of language and power is fundamentally a question of democracy. Those affected need to take it on board as a political issue” (2010:533). However, there are some issues within this perspective that should be addressed critically. Firstly, in suggesting that a learner is complicit within the ‘problematic’ via their role in its democratic function in education, it could be argued that Fairclough shifts responsibility of accountability away from those in power. Whilst I appreciate that CDA may come from a place of social justice with the intention of helping those with less agency, it sits uncomfortably that those who may ‘need’ these ideas most will be unable to access them due to the very cycles of power Fairclough states they themselves must challenge. Fairclough goes on to specify that “if problems of language and power are to be seriously tackled, they will be tackled by the people who are directly involved, especially the people who are subject to linguistic forms of domination and manipulation” (2010:533). From this, it could be argued that Fairclough suggests that those who are subjugated are so because of their lack of political action in the issues of power they face. However, this does not take into consideration those who are unable to access the very discourses they are told to ‘tackle’ for their emancipation. These critiques have also been made by other researchers and theorists (cf. Breeze, 2011; Hammersley, 1997), and are acknowledged as some of the main issues within the CDA framework.

Secondly, CDA has been criticised for its application of ideology to communication. Critics argue that CDA is perhaps too quick to link features of communication with ideology in a bid to find a politically charged meaning therein (Hammersley, 1997). This view is compounded when it is considered that CDA's methodology takes an amalgamated influence from the ideas of several cultural philosophy theorists (such as Jurgen Habermas, Pierre Bourdieu, and Michel Foucault). Therefore, CDA has been seen by some critics to have a 'melting pot' of philosophical theory to work from, meaning they could potentially find a version of ideology to ostensibly fit any situation. This charge is levied in Widdowson's well-known critique (1995), in one of a series of retorts to Fairclough's views. By viewing discourse in this way, CDA is accused of finding power dynamics and dominant/subordinate relationships, in almost any situation. In this "overtly political agenda" (Kress, 1990:84), CDA is perhaps too eager to apply an ideological perspective to situations where a more nuanced approach to thinking about communication is needed. Whilst power is present and pertinent to this study, the tenacious ontological understanding of power in discourse within a CDA framework may potentially be seen as too imposing and too simplistic (Hammersley, 1997; Lupton, 1995). Furthermore, in this approach, CDA has received additional criticism about the potential for researchers to be perceived as enlightened 'knowers'. The implication in this argument is that those of us who are unaware of these power dynamics are trapped within them until we apply the emancipating tool of CDA, thus becoming enlightened ourselves (see MacLure, 2003; Hammersley, 1997; Pennycook, 1994).

A related issue, concerning the practical application of this framework, is found in the CDA informed classroom language interventions as noted by Fairclough (2010) (e.g. Janks & Ivanic, 1992; Clark, 1992; Ivanic & Simpson, 1992). Firstly, it could be pointed out that studies such as these function on a basis of assumptions: that all students on the course are present, that those that are present come from a position where they were not already aware of these language practices, or that they are not already equipped with the level of communicative competency needed. A critic might also argue that interventions such as these may possibly simply be replacing one dominant discourse structure with another, thereby negating their desired impact in 'emancipating' learners. Though it must be said that Fairclough's (2010) and Ivanic's (2004) language practices are designed to help students think in critical ways, this is potentially still seen as a thought pattern operating within an academic authority figure's terms

(Pennycook, 1994). Though Fairclough (2010) does warn against this as a potential hazard of these interventions, in practice it is hard to see how this could operate as a tool for equality, considering the embedded structures of power within the student/lecturer roles of the academy. Whilst a student is engaged with a learning activity with a lecturer, regardless of how 'emancipatory' the activity aims to be, power structures are still inherent.

This leads me to my third issue outlined above: what is classified as language within a communication? As identified by authors such as Rowe (2011), CDA has not traditionally paid much attention to non-linguistic aspects of communication. As in the example of the doctor/patient consultation above, this model of CDA would tend primarily to consider the linguistic features of the 'text' produced in the speech of that interaction. Physical manifestations of language outside of speech and text, such as affects or actions, are not generally considered within a conventional CDA framework. Indeed, in working to address this, Rowe (2011) has taken a combined approach in applying CDA in tandem with other forms of social methodology that consider the non-linguistic elements of an event (such as multimodal discourse analysis). This imperative is due to Rowe's recognition that:

Discourse...analyses of all kinds generally relegate activity to the background of analysis, citing it solely as something that accompanies talk. Nevertheless, even those linguists who do not work directly with language in use...generally recognize that activity and talk are interrelated (2011:229).

However, even in this admission there are aspects of a language event not accounted for. In my aim to approach the topic of language in education from new perspectives, I will be considering various forms of verbal and non-verbal language, but also the contributing elements of materiality in communication. CDA is not, I suggest, equipped to consider matter such as physical affect, space, or bodies in a language event in ways that serve my interest in these areas of communication. As will become apparent shortly, the significance given to speech and text favours the idea that language (in the traditional sense) is epistemologically 'prior' above all other elements of learning. Fitting once more with the problems I have with the arborescent structures, this weighting alludes to a hierarchical view of speech and text in cognition, placing them over other factors within the learning process.

Finally, an overarching issue I find with CDA (though also present in other forms of discourse analysis), is the use of coding as method in data analysis. The critique here is one of interpretation, and as such comes – in part – back to the perhaps too eager application of ideology in events as highlighted earlier. It could be said that in a CDA framework, an analyst coding would approach data anticipating the ideologies to be ‘found’ due to the nature of the overall methodology. Not only does this speak to the views of critics discussed above (such as Hammersley, 1997; Lupton, 1995; Pennycook, 1994), but it is also in direct opposition to this study’s motivation for new and alternative views in the context of language in education. Another such criticism may be extracted from the above restriction of what is deemed as language by CDA. Here it could be argued that coding through a CDA lens applies a prescriptive approach to individual communicative encounters, leaving little room for the unpredictability, intricacy of expression, or materiality in communications. Taylor and Harris-Evans similarly reject this method, “first, because coding separates data into preformed categories; and second, because it is concerned with finding patterns of occurrence” (2018:1257). Working from a theory that codes and categorises words, CDA enables a template-like classification matrix for understanding numerous meanings that occur in any communicative act (Fairclough, 2015). Attempting to understand the sociological structures in CDA, coding is applied, meaning is sought and properties of communication are categorised. However, this strikes some as being too neat a solution (MacLure, 2013b; Taylor & Harris-Evans, 2018). The sheer convenience of coding information in this way defies the disarray and complexity found in life (Masny, 2013; Polkinghorne, 2007).

Ultimately in elaborating these critiques I determine that CDA is too prescriptive a framework in its ideas of epistemology, ideology and methodology to work within this study. As such many of its key components are in direct opposition to my study’s ontological and epistemological positions, leading to the movement in my thinking away from this framework. Therefore, I now turn to a discussion of the Deleuzo-Guattarian lens that informed the study.

Language, Power, Learning: a Deleuzo-Guattarian view

Having outlined where my thinking about language and education began, and how it moved away from the ideas of the CDA framework, the remaining section of this literature review will now situate the study within the philosophical ontology of Deleuze and Guattari (e.g. 2013, 1994). The study's overarching motivation is to explore how language in an educational setting affects a learner's sense of self from the perspective of their progression through a masters course. From this position, the work of Deleuze and Guattari speaks directly to the areas of inquiry that I wish to focus on. Though a Deleuzo-Guattarian framework may still be considered unorthodox (perhaps due to the weight of attention given to discourse specific frameworks in language research), as will be explored shortly, there is a growing community of researchers thinking with their concepts for education-based empirical work (see Semetsky & Masny, 2013). The reason I, and possibly other researchers, have chosen this paradigm may be found in the onto-epistemological orientation that a Deleuzo-Guattarian framework promotes. As will be considered in detail below, theirs is a conception of learning and being as an interconnected arrangement. In the shift caused by my earlier rejection of arborescent epistemology, I found their theory of entanglement in the assembled elements of our lives a more appropriate way of understanding the events I observed in the masters classroom.

Although not considered discourse specific theorists within the poststructural paradigm⁵, Deleuze and Guattari do explore language and power in considerable detail in their work. It was their conceptualisation of language (as will be explored below), and the notions of transcendental empiricism and assemblage specific to Deleuze's (and Guattari's) philosophy that caught my attention.

In exploring some of the major claims of Western philosophy in his seminal text *Difference and Repetition* (2014), Deleuze develops the position that the role of philosophy should be one that seeks 'newness' in thinking via what he terms 'transcendental empiricism' (2014). Although a

⁵ There is potential for contention in this statement as neither Deleuze or Guattari termed their work as poststructuralist in their time of writing, rather their work has been situated in this paradigm by others retrospectively. This issue is considered in more detail in Chapter 4 where MacLure (2013b) helps to highlight the qualities shared between the poststructural paradigm and a Deleuzo-Guattarian theoretical framework.

perhaps unexpected term for Deleuze to base his ideas on (due to his ontology of immanence as discussed below) (Bryant, 2008), 'transcendental empiricism' does not imply a turn to the notion of transcendence, or external powers independent from our physical world. Rather, Deleuze considers a transcendental field that "can be distinguished from experience in that it doesn't refer to an object or belong to a subject (empirical representation)" (2005:25). In this field, the transcendental appears "as a pure stream of a-subjective consciousness, a pre-reflexive impersonal consciousness" (2005:25). Explaining this further, Deleuze continues:

there is something wild and powerful in this transcendental empiricism that is of course not the element of sensation (simple empiricism)...[but rather, is] the passage from one [sensation] to [another sensation] as becoming, as increase or decrease in power (virtual quantity) (2005:25).

Transcendental empiricism is a challenging system of thought, the meaning and implications of which are complex (Bryant, 2008). For the purposes of this study, I will focus on Bryant's explanation that transcendental empiricism is essentially a "philosophical position which determines the conditions of real rather than possible experience" (2008:3), where the real, importantly, includes the virtual. Thus, the suggestion of Deleuze's quote above becomes clearer: transcendental empiricism is concerned with the real (corporeal and incorporeal) experiential situations of ontology (thus, the singularities of a becoming). Masny supports this idea: "transcendental empiricism conceived by Deleuze was a response to his perspective on life as becoming and to the place of experience in life" (2013:341). Thus, it is from this position that Deleuze (and Guattari) state that philosophy is not helpful if it only reaffirms universal understandings or representations of being, suggesting instead to seek the singularities of an event wherein a space is created for production of new thought. Here philosophy has the "project of breaking with *doxa*" (Deleuze, 2014:177, original emphasis). In thinking within creative conditions implied in transcendental empiricism, concepts – which for Deleuze & Guattari may be considered 'tools' used in thought creation (Deleuze & Guattari, 2013) – are created. For Deleuze empiricism is not only lived experience, but a way of conceiving philosophy's role in responding to the newness of becoming. Deleuze explains that:

This is the secret of empiricism...it undertakes the most insane creation of concepts...but precisely one which treats the concept as object of an encounter...I make, remake and unmake my concepts along a moving horizon, from an always decentred centre, from an always displaced periphery which repeats and differentiates them (2014:xvii)

In other words, in the continual flux of elements inherently wrought in existence, concepts used as tools for thinking must then react to empiricism (Deleuze, 2014). In this conceptualisation, being – and thus thought – is immanent (Deleuze, 2014, 2005). It is in this view of immanence that Deleuzo-Guattarian philosophical concepts are produced, with the acceptance that they affect and are affected by other concepts or phenomena. Therefore, my application of these concepts does this in a rather literal way, as will be explored in detail in Chapter 4. I use concepts together in this vein with the hope of potentially creating an alternative perspective on the event, in line with the philosophical motivation of transcendental empiricism.

Applying a philosophy of immanence to an educational setting helps to create an image of the learning process that is far from the tree-like figure of arborescence. Instead, Deleuze and Guattari (2013) put forth the image of a rhizome – a sprawling, ever changing mass of interconnected, yet diverse elements that work together to create a whole – from which they conceptualise being and, by extension, learning. Chapter 4 will explore the concept of rhizome in greater detail, but here I will give a broader view of how this idea relates to the context of this study. In contrast to the logical, unidirectional progression of the tree structure “which plots a point, fixes an order” (2013:6), Deleuze and Guattari explain that “any point of a rhizome can be connected to anything other, and must be” (2013:5). Accepting this image, the recognisable structure found in an arborescent model of learning becomes illogical given the complex array of entangled features posited within empiricism: as Deleuze states, “from the point of view of structure...there is always too much sense” (2015:73). Acknowledging the diverse elements involved in education away from the fixed points of a logical structure of progression might enable us to better understand how they may work to form a learning process. Taylor and Harris-Evans (2018) work within this recognition in their reconceptualisation of students’ higher education transitions. Agreeing with the notion of unpredictable epistemology, they highlight various elements as rhizomatic sites for potential learning in assemblages (2018). In doing so, they demonstrate how traditionally held views of progression in HE student journeys are challenged by considering the diverse nature of ontologically affecting factors. For example, they explain that in their study they found that students’ decision making in transitioning to HE (i.e. what courses to choose) was not based

on a “conscious, rational evaluation of choices” (2018:1262). Rather, in their ‘data hotspots’ they find that students’ choices within their transitions (i.e. when and how they made decisions, and whether the choice was ‘right’ for them) were part of a “decentred, affective, immanent and emergent process” (2018:1261). In this, Taylor and Harris-Evans explain that these processes were affected by numerous diverse elements such as: uncertainty, encounters with other educational courses, financial factors, and the decisions and experiences of peers. In exploring events in this way, they demonstrate that, “using assemblage to re-envisage transition can, we suggest, enable a more holistic appreciation of all the active elements within individuals’ transitioning processes” (2018:1259).

Deleuze and Guattari think about language encounters rhizomatically, and insist that there are heterogeneous elements involved in language. In doing so, they break away from discursive doxa. Instead, Deleuze and Guattari want us to consider the diversity of material-discursive elements that are involved in language events. They posit that:

...not every trait in a rhizome is necessarily linked to a linguistic feature: semiotic chains of every nature are connected to very diverse modes of coding (biological, political, economic, etc.) that bring into play not only different regimes of signs but also states of things of differing status...a rhizome ceaselessly establishes connections between semiotic chains, organisations of power, and circumstances relative to the arts, sciences, and social struggles... (2013:6).

It is apparent therefore that in a Deleuzo-Guattarian framework, language and communication contain far more than linguistic grammar, speech, and text. For Deleuze and Guattari, language is not considered simply as a vehicle for communicating information. Instead, language functions in far more complex ways (as will be explored in Chapter 4’s discussion of major and minor language), and includes many more elements than (just) speech and text, such as forces and bodies. Indeed, scholars working within this view agree that language considered in terms of a rhizomatic multitude of diverse elements may lead to surprising understandings about what may contribute to communication. This is notably seen in the empirical work of Masny (2012, 2013), who has developed a conception of communication from this perspective, in what she terms ‘Multiple Literacies Theory’. Her work with language events takes into consideration the entangled elements, including materiality present in the encounter. Masny thus redefines what is involved in language encounters. She considers how encounters are ‘read’ through the body via ‘multiple literacies’. It should be understood that Masny’s literacies

are not strictly confined to speech and text. Rather they extend to 'extra language' constructed by space, bodies, intensities, and phenomena and what these elements do to an assemblage when 'read'. Masny offers the example:

you are walking down the corridor at work. The reading of the smell of coffee has disrupted. What could happen next? The clock on the wall says it is 4 o'clock: a visual and printed reading. There is a rhizomatic rupture; whatever has been going on has been disrupted/deterritorialised. The rupture brings on the virtual thought of a break, a going home or potentially the thought of the next vacation. Where the smell of coffee could lead is unpredictable (2013:341).

Masny's work was significant in my thinking about this research as it opened up the boundaries for what was considered within language events, and provided a point of reference for considering the relationships between the material and discursive elements in encounters. This then links in with a rhizomatic image of education: when a student learns, the processes involved are such that their progression may take an unanticipated or illogical route (if it progresses at all). Regardless of the route taken, what is key within this ontology is the rhizomatic relationships involved in the learning event. Deleuze illustrates this idea with an example of learning to swim:

The movement of the swimmer does not resemble that of the wave, in particular, the movements of the swimming instructor which we reproduce on the sand bear no relation to the movements of the wave, which we learn to deal with only by grasping the former in practice as signs...we learn nothing from those who say: "Do as I do". Our only teachers are those who tell us to "do with me", and are able to emit signs to be developed in heterogeneity rather than propose gestures for us to reproduce (2014:27).

It might be thought from this that Deleuze adheres to a view of education that is experiential, but it is ultimately apparent that he views the act of learning as happening from within a relationship among all the elements involved. In this epistemology, it is the relationship of the learner (and educator) and the signs presenting information that are key to progression. Within the unlimited array of potentialities in a rhizomatic epistemology, a student's connections to the signs in the learning event offer opportunities for unanticipated possibilities of response. The concept of signs is further developed in Deleuze's later work with Guattari as a 'regime of signs' (Deleuze & Guattari, 2013), which will be discussed in more depth in Chapter 4. Connecting these ideas back to the overarching transcendental empiricism in the philosophy of immanence, this view of learning is one that considers the unpredictable routes and

connections as necessary for developing newness in thinking (ergo, creating knowledge – not merely reproducing) (Deleuze, 2014). Indeed, in recognition of this limitlessness of possibility, Deleuze states “we never know in advance how someone will learn” (2014:215). Though learning may be “the intermediary between non-knowledge and knowledge” (2014:215), such are the multitude of contributing factors involved that we may not anticipate the route progression will take.

The rhizomatic routes possible in relationships work together to form assemblages that are composed of multiplicities (Deleuze & Guattari, 2013). Though these concepts will be discussed in more depth shortly, they are important to mention here due to their importance in the focus on becoming. I will provide an example to explain these ideas briefly for this context: The study assemblage (as I term this research project) is created through the relationships of all of the elements involved, the elements themselves bringing multiplicities with them to further inform and shape the assemblage. It is all of these factors working together that generates ‘haecceity’ (Deleuze & Guattari, 2013). As Jackson and Mazzei explain, “an assemblage isn’t a thing; it’s the *process* of making and unmaking the thing” (2012:13, original emphasis). Demonstrated in the ideas discussed above qua the unpredictability of routes in rhizomatic relationships, the same notions thus apply to assemblages and the process of becoming (and their connections to learning).

To my questions of the progression of masters students in terms of their sense of self, Deleuze & Guattari would answer with the notion of ‘becoming’ (2013). Becoming should not be thought of as a journey with a defined goal or an end-point; it is a constant and fluctuating state of being affected by events that we encounter (2013). The elusive present “is what we are and, thereby, what already we are ceasing to be” (Deleuze & Guattari, 1994:112). This means that becoming is an ‘untimely’ act infinitely occurring in a constant making and unmaking of what we are/will be (1994; Deleuze, 2015). This understanding is significant to this study, as I follow a cohort of masters students’ progression over their year-long course. As will be explored further in the data reading in Chapters 5 and 6, the process of becoming via the language encountered in a masters classroom highlights some surprising insight into how students reconcile themselves with their evolving knowledges. What was perhaps most striking to me, is how closely I found this empirical work to demonstrate Deleuzian theory – specifically

concerning the relationship between language and becoming. Deleuze and Guattari explain that “every semiology of a nonlinguistic system must use the medium of language....language is the interpreter of all other systems, linguistic and nonlinguistic” (2013:72). Or, put another way, language is imbued in events, as humans encountering them do so through some form of understanding based in language. Accepting this it becomes clear how “the event is coextensive with becoming, and becoming is itself coextensive with language” (Deleuze, 2015:9). Due to this, and the ability to form boundaries yet be limitless in capacity, language is inextricably connected to becoming. Becoming, therefore, is immanent (Deleuze, 2015; Deleuze & Guattari, 2013). Though the mechanisms of these concepts as methodology (along with those introduced below) will be discussed in more detail in Chapter 4, it is important to highlight this here as it serves to introduce the important connections in the relationship of becoming and language. This link is acknowledged and worked through by researchers such as St. Pierre, who agrees that “*I become in language*” (2017:1081, original emphasis).

Continuing in the vein of the preceding paragraph, the final part of this literature review will discuss the Deleuzo-Guattarian conception of language, and will discuss some of the empirical work utilizing these ideas in educational research. As with becomings and assemblages, so too is language in a state of flux in its inseparability of ontology. The transformative nature of language, for Deleuze and Guattari, is often considered in terms of power. This is regarded both in shifts within various types of language, and of the changes language effects in bodies (Deleuze & Guattari, 2013). Researchers working with Deleuzo-Guattarian ideas in education recognise the power of language, both in terms of instruction and ordering of society (e.g. Cole, 2013; Masny & Cole, 2014; Mazzei, 2013a) and its powerful qualities of transformation (e.g. Probyn, 2010; Jackson & Mazzei, 2012; Semetsky, 2006).

Bodies (both human/physical, and societal/abstract) are affected by/through/with language in its ability to set boundaries whilst being unlimited in adaptability (Deleuze, 2015). This example is perhaps best illustrated through the Deleuzo-Guattarian concept of the ‘major’ and ‘minor’ presentation of a language (Deleuze & Guattari, 2013). Though major language sets structures within societal establishments – such as in the academy – through a process of instruction, minor language can be formed as a subversion to counter this order. It is in this way that they conceptualise the minor as a secret form of language that creates a subsystem within the

dominant, and “exist[s] only in relation to a major language” (2013:122). Deleuze and Guattari give the example that “Black Americans...transform the American English that is their own language into Black English” (2013:122). Major language is ordinal and instructional, but minor language is subversive and disruptive (2013). By challenging the major, the minor disrupts, re-configuring the overall language. Becoming minor in expression is to make major, dominant language ‘stammer’ (Deleuze & Guattari, 2013). As Deleuze and Guattari explain:

It's easy to stammer, but making language itself stammer is a different affair; it involves placing all linguistic, and even nonlinguistic, elements in variation, both variables of expression and variables of content (2013:114).

Therefore, from this idea we may begin to see how a stream of continual variations in the treatment or use of language affects our becoming with it. As I will explore in Chapters 5 and 6, students encountering the major at masters level study in the form of academic language may not learn to wield it through a logical arborescent route, but rather through an unpredictable and potentially surprising array of variations in events. I will suggest that, through the process of becoming minor with language, learners may reconstitute their understanding of major language in their subversion of it, until it is replaced and built upon into an area of understanding. In effect, Deleuze and Guattari offer us a way to see the workings of the learning processes. In this way, it can be said that we become with/through language (Deleuze & Guattari, 2013). It is in such ontological and epistemological shifts that we can see the immanence of language. Deleuze and Guattari explain this, whilst further distancing themselves from the conventional ideas of linguistics:

you will never find a homogeneous system that is not still or already affected by a regulated, continuous, immanent process of variation (why does Chomsky pretend to not understand this?). There are not, therefore, two kinds of languages but two possible treatments of the same language. Either variables are treated in such a way as to extract from them constants and constant relations or in such a way as to place them in continuous variation (2013:120, original emphasis).

The practical application of the concepts highlighted above in the following chapters will demonstrate how some forms of language may affect an event and the variations present. In critique of discursive interpretivism (such as seen in the CDA methodology above), the driving motivation of Deleuze and Guattari’s ontology is to consider the functions of language in an event, such as in considering the major and minor forms that may be presented. They call for

their concepts to be put to use by exploring how events such as language encounters may be working, and what they could potentially be doing in/to a becoming (Deleuze & Guattari, 2013). From this perspective, a space is created for a “*production of production*” (O’Sullivan & Zepke, 2008:1) in thought, and allows for the considering of the conditions making communications possible (Threadgold, 2000). The purpose of considering the singularities of the conditions within a language event is to try to forestall the temptation of predicting knowledges, or anticipating meanings from a universally ‘known’ standpoint (Deleuze & Guattari, 2013; Deleuze, 2014). Rather than understanding the ‘why’ of an event, it is in exploring the conditions of the ‘how’ and the ‘what’ that a Deleuzo-Guattarian ontology promotes newness in thinking about language. This action of thinking is what creates ‘fissures’ (Deleuze & Guattari, 2013, 1994) in previously held thoughts, allowing new ideas to emerge through the cracks of a disrupted doxa. As highlighted in the above outline of Masny’s (2012, 2013) work, others (e.g. Jackson & Mazzei, 2012; Lenz Taguchi, 2012; MacLure, 2016; Taylor & Harris-Evans, 2018) working within this field do so by exploring the conditions of language functions within the event to arrive at unanticipated thoughts. Although there are many other examples of empirical work based in a Deleuzo-Guattarian ontology, those outlined below have made the most significant impact on my thinking within this study.

One notable example is found in Jackson and Mazzei’s (2012) work, wherein they think with theory such as this to create new ideas on a previously worked piece of data. In rejecting coding as a method of analysis, Jackson and Mazzei (2012) instead apply Deleuzo-Guattarian and Baradian⁶ concepts to interview transcripts in their aim of generating new perspectives on qualitative analysis of data. They argue that “qualitative data interpretation and analysis does not happen via mechanistic coding, reducing data to themes” (2012: vii). Expanding on this they argue that an interpretivist approach to data and coding offers analyses “that do little to critique the complexities of social life” (2012:vii). Instead, they use Deleuze and Guattari’s notion of ‘plugging in’ to concepts/data/theory in order to find the functions of language in events, rather than to designate meaning via interpretation. Though specific Deleuzo-Guattarian concepts (such as ‘plugging in’) will be explored further in Chapter 4, this work

⁶ Though this study does utilize some of the concepts of Karen Barad’s New Materialism (as outlined in the Introduction chapter), it was considered that as only a relatively small part of this framework is referenced in terms of method, the literature examining this is best placed in the discussion of methodology in Chapter 4.

highlights its contribution to my thinking in this study through its use of working with concepts to find alternative perspectives in thinking with data. Guided by their rejection of interpretivist methods of coding, I too seek to explore the 'complexities of social life' that cannot easily be categorised and sorted into themes. Jackson and Mazzei's work also provides an example of using a combination of Deleuzo-Guattarian and Baradian concepts to "producing something that is not expected" (2012:139) in exploring data.

Lenz Taguchi (2012) utilises a similar methodology to Jackson and Mazzei (2012), by exploring interview data 'diffractively' (a concept within Barad's New Materialism that will be detailed in the methodology chapter) through Deleuzian concepts. In this work, Lenz Taguchi argues that the function of language encounters within interview data should also be considered in relation to the physical spaces and bodies present. She highlights the ontologically co-constitutive nature of material-discursive elements in communication, exploring how recognition of this can help us to uncover various possible realities through knowing in being (2012). I look to this work in relation to my own as it encapsulates the potential for alternative thought practices in thinking about educational research, providing empirical support for my approach to this study in exploring the potential material-discursive elements present in the data. Lenz Taguchi's (2012) writing also contributes to my own in her use of diffraction as a method through which to view data for different perspectives of events.

Although critics have voiced concern about the blending of Deleuzo-Guattarian transcendental empiricism and Baradian New Materialism due to the differing ontological standpoints in each (such as will be explored in Chapter 4), the work of Lenz Taguchi and Jackson and Mazzei (2012) provides accounts of these two methodologies as complementary. Empirical work such as this illustrates the motivation of each framework in producing new ideas and thought patterns, and the appreciation and acknowledgement of the interconnected nature of matter and language. From this position I argue in favour of the work researchers such as Lenz Taguchi, and Jackson and Mazzei produce in this way, as their approach furthers understanding of the material-discursive potentialities present in data.

Although not explicitly working within a Baradian framework, MacLure (2016) does consider materiality in reference to New Materialism in her Deleuzian consideration of the rejection of

dominant language structures. Whilst this once more highlights the complementarity of Baradian and Deleuzian ontologies, as discussed above, MacLure's work is perhaps most helpful here in conceptualising the boundaries of language. Using the notion of children's 'a-grammatical' use of language identified by Deleuze and Guattari (2013), MacLure (2016) offers a picture of disruption of conventional educational encounters through non-representational language acts. In considering some of the 'extra' components of children's language (such as humming, physical affects, silences, or laughter) she argues that 'refrains' (another concept that will be detailed in Chapter 4), as defined by rhythmic, repetitive moments of sound, movement or language fragments, lie outside of 'standard' forms of grammar or linguistics. From this perspective, MacLure (2016) asks how qualitative enquiry might address such phenomena by considering the spaces where language does not communicate traditionally perceived 'messages' or information in classroom encounters. However, she also notes that the ideas in this work are often overlooked and "considered 'junk' material" (2016:180) due to prevailing (and traditional) notions of what 'counts' in education and language research. Despite the focus of MacLure's work being children in an early years setting (2016), her insights regarding language in epistemology have informed this study's conceptualisation of the various forms and functions of language found in the masters classroom also. Although moments of 'extra' language are not traditionally considered part of the act of 'learning', MacLure states that:

...these seemingly trivial and mundane classroom episodes are worthy of attention in early years education if we are to understand more about how the stable achievements of language and learning are indebted to and emerge out of the movements and rhythms of bodies in the struggle with formlessness and chaos (2016:180).

I find this quotation an interesting perspective when considering the perceived academic language standards of a masters classroom (which are often new to students beginning this level of study) and its 'chaos', as will be explored in depth in Chapters 5 and 6. What is clear is that in order to appreciate the full image of classroom language encounters, regardless of the age of the student, qualitative researchers must look for insights in places not often considered. Therefore MacLure's (2016) work could be considered as a call to researchers working through Deleuzian concepts to reconfigure the places where new insights may be

found in a rejection of prevailing dominant qualitative methodologies (see also MacLure, 2009).

As briefly highlighted earlier, Taylor and Harris-Evans (2018) explore the transitions of students to HE through appreciation of rhizomatic heterogeneous elements involved. In their rejection of conventional, causal explanations of how learners transition to university, I take inspiration from their work in its approach to exploring the rhizomatic assemblages of multiplicities involved in transitions. Their perspective is that students do not necessarily transition to university through a linear trajectory of assimilating elements of university life. Rather, their argument is that the multiplicities that students bring to their university experiences shape the overall assemblages of their transitions. I find this idea particularly interesting as it encapsulates the complex arrangement of elements that work together to create becomings. In their work, Taylor and Harris-Evans (2018) offer a practical application of the Deleuzo-Guattarian concept of assemblage to data, demonstrating how heterogeneous empirical elements may be uncovered, and the insights they might potentially bring to qualitative research. This work has contributed to my thinking processes in this research, as it takes account of many diverse contributing factors to a learning assemblage, outside elements that are perhaps more strictly associated with learning, such as assessments.

Regarding the arguments highlighted above in favour of this framework, to give parity to this discussion, it should be noted that an often-repeated criticism of Deleuze's and Guattari's work (as pertinent to this context) may be found in critiques of academic language. A long-held claim levied against poststructural methodologies has been that the language often used by theorists of this field is purposefully obtuse and therefore unhelpful (e.g. Oakley, 2006; YouTube, 2017). Perhaps most famous amongst these arguments is Sokal's and Bricmont's (1998), determining the language of poststructural work as merely 'fashionable nonsense'. In their complaint specific to Deleuze and Guattari, they state their disagreement with the use of scientific or mathematical vocabulary as literary expression. However, they also clearly state that they do not make judgements against the philosophy itself, only that they take umbrage to the use of scientifically technical language for what they perceive as erudition, not clarity of argument. It is in this admission that I take pause in Sokal's and Bricmont's critique. Offering no opinion on the philosophy that Deleuze and Guattari construct in their own language potentially serves to

highlight how Sokal and Bricmont may have overlooked some of the singularities of the philosophy itself. An example of this may be found in their attempt to discredit the use by Deleuze and Guattari of the word 'chaos':

Yet another abuse arises from confusing (intentionally or not) the numerous distinct meanings of the highly evocative word 'chaos': its technical meaning in the mathematical theory of nonlinear dynamics — where it is roughly (though not exactly) synonymous with "sensitive dependence on initial conditions" — and its wider senses in sociology, politics, history and theology, where it is frequently taken as a synonym for disorder. As we shall see...Deleuze-Guattari are especially shameless in exploiting (or falling into) these verbal confusions (1998:146).

Conventionally, the latter definition of 'chaos' (as given in the above quotation) is used in social and cultural philosophy, the type of paradigm Sokal and Bricmont argue Deleuze and Guattari are situated in, in distinction to scientific philosophy. However, Deleuze and Guattari's ontology is one that is multifaceted, and finds its basis in symbiosis of the social and the material, and their texts are ones that are "concurrently conceptual and literal" (Tuck, 2010:636). As demonstrated in the discussion of assemblages above, 'chaos' in their context *does* relate to the mathematical. It is explained in the image of the rhizome through nonlinear movement between connections that *must* be based on an initial condition so as to form difference away from it; this is the basis of their ontology. It is from this recognition that I position my counter argument. Far from language used as intellectual posturing, as detractors view it, Deleuze and Guattari construct their philosophy in such a way as to challenge doxa. In doing so, they write in a way that contravenes the dominant form of philosophy. Thus, present in this intention is the drive once more for transcendental empiricism in challenging prevailing thought. Indeed, in reference to the earlier discussion of major and minor language, MacLure posits that working with Deleuze and Guattari's philosophy in social science is to make dominant voices "stammer" (MacLure, 2013a:115). In this motivation, Deleuze and Guattari create texts as they do so as to challenge the reader as well as to overturn doxa. Denying the passive effect of letting words tumble over us, they instead create a friction whereby we must be actively reading and thinking about the words presented to us (Massumi, 2013; Strom, 2018). This effects a disruption in thinking about their concepts, creating a platform for productive thoughts in the reader; however this is only ever acting to the extent that it works for the reader (Massumi, 2013; Strom, 2018). As Jackson and Mazzei agree, "Deleuze and Guattari...stretch language and its possibilities by intentionally using words to connote

something other than what we ordinarily take them to mean, as a way to interrupt and rupture our ways of thinking” (2012:85).

Adding to the above counter-critique, what Deleuze and Guattari also offer with their use of language is a way to re-conceptualise potential epistemological elements often overlooked in more conventional methodologies. Through their ontology of rhizomatic assemblage, they give us an alternative lexicon with which to move into new areas of sociological inquiry that combine the discursive with the material in symbiosis (Deleuze & Guattari, 2013). St. Pierre (2017) details this by explaining that “Deleuze and Guattari...reject the logic of representation that allows words and things to be separated and locate language *in the mixture* of words and things” (2017:1082, original emphasis). As alluded to at the beginning of this section, Deleuze and Guattari (2013) refute the view of learning as arborescent. In their critique of this notion, they propose rhizomatic assemblages of multiplicity that constitute becomings. As mentioned earlier, their position is also one that rejects the idea of language being epistemologically prior, thus considering materiality as co-constitutively significant with it. It is in this recognition that educational research can begin to appreciate epistemological assemblages in ways additional to language, in a human and non-human “intermingling of bodies” (Deleuze & Guattari, 2013:100). The implication of this perspective, therefore, is that I can consider additional elements involved in classroom encounters, allowing me to create potential alternative perspectives about language in learning.

Summary

This chapter has demonstrated a shift in thought about language in education, from conventional discourse methodologies, to a Deleuzo-Guattarian philosophy of immanence in the bid to create a space for alternative thought. Despite epistemologically contrasting positions, it is evident that both theoretical frameworks find significance in the relationship between language, power, and learning. Some of the wider debates relating to language, power, and education were offered, thus situating the study within a wider sociological context.

Various forms of CDA, linguistics, and socio-cultural Discourse analysis were explored, to demonstrate the possibilities of exposing circuits of power and social injustice through language. However, the strong focus of ideology used to suggest the overarching dynamics of language encounters, along with the arborescent view of epistemology, were considered to be in direct contrast to the position of this study. It was determined that methods often used in these forms of discourse specific analysis, such as CDA, lean towards coding and interpretation, which was seen as restrictive in its tidying of minutiae complexities within language encounters. This study champions messiness by intending to expose the routes of an assembled becoming, engendering a suspicion of neatness.

It is in this stance that I develop my own position from which I think about the research in this study. In responding to Deleuze and Guattari's call for transcendental empiricism to break with doxa enabling the production of new ideas (Deleuze & Guattari, 2013, 1994), I have chosen a theoretical framework that may not be traditionally applied – yet is still ontologically and epistemologically relevant. As stated above, there is a considerable amount of existing work within the field of language in education; however, in my endeavour to work through a Deleuzo-Guattarian framework, the rest of this thesis may potentially contribute something new to that corpus of literature.

Ultimately, a Deleuzo-Guattarian framework is one that encapsulates the diverse range of elements that convene to create epistemological becomings. As will become apparent throughout the rest of this thesis, many strands of subjects are inherently entangled in this study. However, the focus of the thesis will always return to language, due to its inseparability in the 'becomings', as discussed above (Deleuze, 2015). In this literature review, I have demonstrated the movements in my thinking about language in education, eventually situating my view through a Deleuzo-Guattarian lens. This chapter has therefore positioned the study to think about several significant threads within the melee of multiplicity within the study assemblage. With their polymath, nomadic thought Deleuze and Guattari enable a freedom of thinking (Strom, 2018) away from rigid conventions of social or language theory. This perspective permits us to break the bonds of traditional research practices, creating the fissures from which new thoughts can emerge (Jackson & Mazzei, 2012; Strom, 2018).

The concepts introduced in this chapter, such as major and minor language, rhizome, multiplicity, and assemblage, will be expanded in the methodology chapter along with further Deleuzo-Guattarian and (some) Baradian ideas through which I consider the data. The route of this map of thinking will now move to exploring the design of the empirical research and the specific Deleuzo-Guattarian concepts for a demonstrable view of their functions. I will explore the application of the methodology for readers to carry the understandings presented into the Data Reading chapters (5 and 6). I now move through this thesis taking these thoughts about thinking of language and education with me, creating my own route through the entanglement so as to find a space for calm in the “heart of chaos” (Deleuze & Guattari, 2013:362).

Chapter 3: Design of the Empirical Study

As the study has now been situated both in a Deleuzo-Guattarian framework and a wider context of language in education I will now outline the methods employed in the study. Traditionally, the practicalities of a study's 'methods' are discussed within an overall discussion of methodology. However, as will soon become apparent in Chapter 4, I dedicate the Methodology chapter to the theory that has informed the thinking and the analytic approach adopted, and the resultant ways in which the empirical data figured within this assemblage. This is because the analysis was ultimately driven by the concepts used in thinking about/with the data, producing (as will be discussed in the next chapter) 'nomadic' movements of thought in the study. Whilst these concepts create a significant part of the study assemblage, they are nevertheless linked to, and emergent from, data obtained using conventional qualitative methods. I begin by describing below how the study was conducted. I then take a brief look at some of the ethical implications of these methods, and conclude by leading into discussion of theory and concepts used in thinking about thought within this topic.

This study could potentially be considered, in the term used by Lenz Taguchi and St. Pierre (2017), as using 'concept as method'. This is due to the concepts used forming the method through which I have thought about the data. Although the empirical data were gathered by fairly conventional methods, the Deleuzo-Guattarian concepts used to consider the data have influenced how some elements of this information have been arranged into specific assemblages. As introduced in the previous chapter, the concept of assemblage has affected the entire study. Although I must detail the actual methods I used (below), it would be helpful for readers to remember that these methods are part of an assemblage of ideas and experiences that are produced rhizomatically. The methods used have spun outwards from a middle point of ideas, and practicalities of what I needed to use to explore the topic.

Methods and Design of the Study

The study of 'academic' language at masters level learning was conducted in a university in the North West of England and data was gathered primarily from one cohort studying on a MA in

Education Studies. It should be noted that 'Education Studies' is a term in UK academia that encapsulates the study and conceptualisation of social, cultural and philosophical aspects of education. Education Studies is not overtly concerned with practical training of students to become teachers, but rather with providing student teachers with conceptual resources for critically examining historical and contemporary issues in education. This being so, much of the language central to Education Studies is taken from sociological and philosophical theory.

Given the study's focus on language embedded in experiences, it will not be surprising that the research takes its form from the qualitative paradigm. The term 'qualitative' has many differing meanings and implications as it encompasses a wide range of methodologies (Denzin & Lincoln, 2005; Newby, 2014; Flick, 2007). However, its definition might be considered by its juxtaposition to the 'quantitative' paradigm (Newby, 2014; Hammersley, 2013), wherein a single 'truth' of a situation may be deduced and demonstrated through numerical data and 'logical reason' (Newby, 2014). Contrasting this, those working in the qualitative paradigm would generally approach research by acknowledging the possibility of multiple 'truths' that may be illustrated through many different sources of data (such as narratives, artefacts, videos, pictures, etc.). As Newby explains:

[qualitative researchers] believe that people can subscribe to different views and believe valid but different truths and their interest is in exposing these. Concerned as they are with the way in which people accommodate to the world, they accept that people make different adjustments each of which is a perfectly valid condition...evidence is not necessarily only numerical. Relationships, character, emotions and all the other ways that we live our lives and express ourselves are all legitimate sources of information that can be used to make sense of the world (2014:48).

In seeking to explore these truths, qualitative researchers often place themselves within the situation of the research through observations, or ask participants to recount their subjective perspectives, to try and better understand the "complex, contingent and context-sensitive character of social life" (Hammersley, 2013:11). It is also recognised that the complexities of social life are often too difficult to 'capture' and 'measure' through quantitative inquiry, meaning qualitative research offers flexibility within the methods and perspectives needed to conduct a study (Brinkmann, Jacobsen & Kristiansen, 2014). Thus, my decision in taking this approach was informed by the need to explore the context and nuance of the situation and its

influence upon participant perspectives. These facets of qualitative inquiry that I find beneficial to the study are further strengthened by Hammersley (2013), who distils the process of qualitative inquiry as one that:

...tends to adopt a flexible and data-driven research design, to use relatively unstructured data, to emphasize the essential role of subjectivity in the research process, to study a small number of naturally occurring cases in detail, and to use verbal rather than statistical forms of analysis (2013:12, original emphasis).

What Hammersley (2013) (and indeed Newby, above) importantly identifies is that the types of data recognised within qualitative inquiry – and the way in which we may work with these data – suggests nuance and connectivity of elements which come together to create a whole. However, there are many different ways qualitative research can be considered, and trying to define all its ‘exclusive’ traits would be a “hopeless venture” (Hammersley, 2013:3). In agreement with this, Flick (2007) explains the difficulties in suggesting a ‘generic’ definition of qualitative research. He highlights vagueness as a way to capture the range and diversity in qualitative practices, and draws on the work of Denzin and Lincoln (2005) who state that qualitative researchers “study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them” (2005:3). However, in Denzin and Lincoln’s words we might find some key ideas often associated with – and potentially characteristic of – this paradigm (Flick, 2007; Hammersley, 2013). As Trent and Cho (2014) explain, despite qualitative research taking many forms, there are “key elements... and generally accepted protocols or syntax for conducting research” (2014: 640) found within it. Indeed, although Flick (2007) warns of the issues in applying an overarching definition to qualitative research, he echoes Denzin and Lincoln in outlining a key element, or ‘core assumption’, common to many forms of it. He suggests that although there is much diversity in methods and theories:

we can note some basic theoretical assumptions common to the variety of qualitative research...these assumptions show that people, institutions and interactions are involved in producing the realities in which they live or occur and that these productive efforts are based on processes of meaning-making. ‘Objective’ life circumstances...become relevant for the life world at least to a great extent through the subjective meanings attached to them (2007:12-13).

This understanding therefore highlights a general assumption (and perhaps motivation) of many forms of qualitative research: the search for meaning. Hammersley (2013) supports this idea as he explains a contributing factor to the creation of the qualitative paradigm is to explore “the extent to which actions and outcomes are produced by people *interpreting* situations in diverse ways, and acting on the bases of these interpretations” (2013:11, original emphasis). This suggests a core assumption of qualitative research: namely, the drive to investigate how meaning associated with phenomena influences peoples’ lives, and how this information might be accessed by researchers searching for that meaning. Furthermore, in this search for meaning, Hammersley (2013) goes on to outline another core assumption of qualitative research: that data is mostly gleaned from language. The assumption that researchers gain and understand information via language-based data (which may be field notes of observations, or speech transcribed from an interview, for example) is a common feature of qualitative research (Trent & Cho, 2014; Hammersley, 2013; Newby, 2014; Flick, 2007). Flick (2007) draws on some of the more common versions of qualitative inquiry to offer examples of some of the key assumptions in theoretical perspectives and their effects on the conduct of research. Taking biographical and narrative perspectives as familiar qualitative theoretical orientations, he explains that these too come with core assumptions: “a narrative interview comes along with assumptions about what happens when people talk about a crucial experience” (2007:21). Flick notes that certain core assumptions “are essential for the research perspective taken” (Flick, 2007:21). This is significant as it demonstrates how the assumptions inherent within qualitative methodologies bear a considerable impact on how the research is conceptualised and data analysed. Once language data is gathered the researcher may then, as noted, look for meaning within it through their own interpretation of it (Trent & Cho, 2014; Hammersley, 2013). Though interpretation might come in different forms depending on the theoretical perspective of the research (such as in the examples given in the previous chapter), often it results in the language forming a representation of the context, situation, or phenomenon being studied (Trent & Cho, 2014; Hammersley, 2013).

The implication in these assumptions is that individuals (both the researcher and the participant) are able to access the meaning of their own, and others’, words by interpreting and/or reflecting upon the language used and forming a representation of this for

dissemination. Unpicking the ideas above, it can then be considered how many of the core assumptions to qualitative research are specifically human-centric.

Having arrived at this juncture I will take this opportunity to examine how my study has departed from the key assumptions outlined above. Though further ideas key to qualitative inquiry are explored and critiqued in the next chapter, I will briefly explain here how my study has moved away from the above core assumptions in my endeavour to create alternative ideas about language in research. Firstly, as noted above, a major assumption apparent in much qualitative work is that of the search for meaning. This constitutes my first point of departure from some of the key principles of conventional qualitative research, as my study is unconcerned with the meaning of language, and instead focuses on the function of it. As explored in the previous chapter, I position my study outside the expectation to find the meaning of language in the masters classroom. This will be further clarified in the coming chapters. For example, in Chapter 5 I explore how the idea of 'assumptions' in learners' communicative competencies within classroom language encounters may function as a force in their becomings. As will be discussed, students often stated that they felt they should already know the academic language they were encountering in the classroom, even from the very beginning of the course. According to the types of qualitative research assumptions I have outlined above, this language data would be interpreted so as to find the meanings and themes beneath the words. Instead, I do not consider what students mean when they state that they should 'already know' academic terms, but rather I unravel the language event to reveal its potential workings within the assemblage. By working with the data this way, I arrive at an alternative idea of these words and consider how the force of them works to propel desire within becomings.

Secondly, although my study is also primarily based on language data, my ontological position is very different (as demonstrated in the above example). Also, through this alternative ontology, I make connections between the diverse elements involved in a language event that extends to include the material components present. For example, in the latter half of Chapter 6, I consider how students' relationships with their mobile phones as material objects may be seen as an important 'coping' feature within their classroom language encounters. This view contrasts the core feature of language use in conventional qualitative inquiry, as materiality is

seldom considered within language analysis, and the 'matter' involved in communicative events is largely ignored (MacLure, 2009). This example also demonstrates the type of ontological rethinking discussed by Lather and St. Pierre (2013), as my study moves away from the humanist focus traditional to many forms of qualitative research methods. I do so by considering the non-human, material elements involved in classroom language encounters (such as the space of the classroom, and smart phones used during lessons) and exploring their material-discursive relationships, as explained further in the next chapter. In their critique of qualitative research, Lather and St. Pierre (2013) speak to moving away from the humanist focus that dominates the field, in a turn to research practices they consider as 'post-qualitative'. They state that in order to do this however, we must reconsider the ontologies informing our inquiry which (in part) means asking "if we see language, the human, and the material not as separate entities mixed together but as completely imbricated...will qualitative inquiry as we know it be possible? Perhaps not" (Lather & St. Pierre, 2013:630).

Alongside this shift away from human centred data, my study also deviates from conventional qualitative research by departing from conceptualising data in terms of representation. In qualitative research, representation figures as an expression and mediation of the world through language and/or signification (MacLure, 2013a). However, as MacLure asserts, "representational thinking still regulates much of what would be considered qualitative research methodology. This needs to change" (2013a:658). As such, there is significant critique in the understanding of representation as a model of thought. Indeed, Deleuze bases a considerable amount of his philosophy in direct opposition to representation, which he states only has "a single centre, a unique and receding perspective, and in consequence a false depth. It mediates everything, but mobilises and moves nothing" (2014:70). This lack of movement is due to representation producing binary structures of thinking which, connecting to the above quote from Lather and St. Pierre (2013), often forces a separation between words and things, signifier and signified, language and reality, and expression and ideas (MacLure, 2013a). Furthermore, Deleuze's (2014) 'false depth' critique offered above, is clarified by MacLure (2013a) as she explains that representation is based on a model of hierarchy where language (and the human) always takes precedence. Opposing this idea, "materialist ontologies prefer a 'flattened' logic...where discourse and matter are mutually implicated in the unfolding emergence of the world" (MacLure, 2013a:659-660). Lather and St. Pierre (2013) add that as

this form of representation is a static, human-centric model of thought, it is therefore one that is not conducive to the notion of becoming. Representation denies the idea of existence through the assemblage of heterogeneous entangled elements that are mutually important to each other, as found in the ontology of Deleuze and Guattari (Deleuze, 2014; Lather & St. Pierre, 2013; MacLure, 2013a). Therefore, qualitative research's common assumption of language-based representation prohibits the possibilities for the fluctuating nature of becoming, and the co-constitutive relationships between the human and non-human in assemblages due to its static nature (MacLure, 2013a). Thus, my study moves away from a representational view of data as I offer only thoughts and questions on 'data fragments' – which contain both human language-based data, and material-based non-human data. These fragments are often connected and the data 'read through' one another, moving my thoughts (which I maintain throughout are a few of many possible and are in no way definitive) into different areas. This helps me to distance the reading of the data from the individual, for example: in the latter half of Chapter 5, I propose that the perceived difficulty of academic language may in fact be a necessary part of the learning assemblage for students, functioning to create a secure space in which learners bond with one another. This means that I do not consider how individual students struggle with the language, but rather I use their data to explore events in and of themselves. However, it should be noted that the notion of language as representation does not extend to all types of qualitative inquiry, as the idea is less accepted in poststructuralist work. Therefore, it is also in these departures from some of the core assumptions of qualitative research, that this study is situated within the poststructural branch of qualitative inquiry. This facet of the study will be considered in greater depth in the next chapter, as the concept of poststructuralism in research relates specifically to the Deleuzo-Guattarian ontological lens and theoretical concepts discussed therein. Having explored some key ideas of the qualitative paradigm, I will now move into the particularities of methods used to gather data.

After identifying potential issues involved in the types of language masters students encountered in their studies, the original research focus then shifted and set out to explore the ways in which classroom communication encounters impacted students' academic becomings. As outlined in Chapter 1, the struggles students face with language at university are well known and are often attributed to wider socio-cultural implications embedded in the

backgrounds of individuals. However, as with departing from core assumptions of qualitative research methods, I also moved away from these ideas in an attempt to look for other elements within communication that could lead to alternative understandings.

Therefore, in deciding to explore language encounters in masters level learning in this way, I realised early in the study that conducting classroom observations would perhaps give me opportunities to witness such events. This gave me the opportunity to see the language encounters in a different way, allowing me to consider more fully the conditions of the events and get a better idea of how they worked within/as academic becomings. Thus, during April and May 2016 I conducted 'exploratory' pilot observations which helped me to form ideas to develop data gathering methods in the second year of the study. I also began to consider how my own experiences (as presented in Chapter 1) had initially informed the study and reasoned that my own academic becomings were made during a protracted period of time. From this, I considered what might be learned about learners' classroom language encounters and progress if I observed a cohort throughout the taught components of their one-year course.

It was also in the early observations that I began to appreciate how many factors were involved in classroom language encounters. From these sessions, I began to notice the physical and material components present in these events, from physical affective responses to language, to the seating arrangement of students affecting their communications during group work. In these observations, I began to appreciate the elements of materiality and matter in the study. Though this was an unanticipated move in the study, the Deleuzo-Guattarian concept of assemblage allowed me to think along these material lines, and their connections to the language events of the classroom, leading to some interesting alternative perspectives as discussed in Chapter 6. Lenz Taguchi and St. Pierre (2017) note of this phenomenon (in using concepts as method): "no one can predict in advance how/when/why/where a philosophical concept or the world itself might interrupt and reorient our thinking" (2017:644).

It also occurred to me that often in my own masters studies, I was not aware of how others felt about the language we encountered just from our time in the classroom (see Chapter 1). It was only when talking to my peers outside lessons that I discovered their struggles with the language were similar to my own. Appreciating this, I reasoned that I might uncover some

interesting insights by interviewing some of the students. This was also a thought developed from the exploratory observations, as I witnessed events that I wished to discuss with the students. As I wished to explore the developments of students' becomings, I held a number of interviews between November 2016 and December 2017 (detailed in Table 1⁷, below).

Table 1: Interview Information

Participant Names	Gender	Age Range	English as an Additional Language?	Number of interviews	Dates Interviews were Held	Individual or group interview?	How Participants were Recruited	Type of Data Gathered	Location of Interviews
Karl	Male	25-30	Yes	3	25/10/16 15/11/16 23/11/17	Individual Group Individual	Whole class addressed by the researcher at the end or beginning of a session, the student then approached the researcher stating their interest in participating. An email was sent to the participant by the researcher to arrange a time and date for the first interview.	Interview data, audio recorded, and transcribed.	On the University campus.
Serena	Female	50-55	No	2	9/3/17 22/11/17	Individual Individual			
Ella	Female	25-30	No	2	15/11/16 8/12/17	Group Individual			
Jo	Female	25-30	No	1	3/4/17	Individual			
Roger	Male	50-55	No	2	22/3/17 14/11/17	Individual Individual			
Haleema	Female	20-25	No	1	15/11/16	Group			
Lin	Female	25-30	Yes	2	7/2/17 24/4/17	Individual Individual			

I initially decided to conduct group interviews to explore the conversations arising from students' discussions outside of the classroom. However as will be explained in the 'Provoking Nomads' section of the next chapter, I soon adapted my method when it became apparent that students responded better to arranging individual interviews (both in terms of their willingness to take part and the range of topics they talked about). As will also be explored later in the thesis, the learners' perceptions of their peers may have also contributed to their reluctance in being part of group interviews. Due to these factors, the majority of interviews conducted were on a one-on-one basis between me and the participant.

Considering the elements of method highlighted here, my practical approach to getting into the classroom was as follows: I contacted the programme leader of an Education Studies masters course who acted as a gatekeeper to my presence in lessons (this was initially so for the exploratory pilot observations mentioned above, and then the same gatekeeper agreed that I could also observe on the same course the year after when gathering data). Through the

⁷ The data in Table 1 pertains specifically to the participants whose data is used in Chapters 5 and 6. Although there were other students who took part in the interviews, their data has not been used here, therefore the information is given as it is specific to this thesis.

gatekeeper, I then contacted the individual lecturers on the course to ask permission to observe their lessons. From this correspondence, three lecturers agreed to let me observe their lessons, the topics for which included: a research methods unit at the beginning of the course, a unit that explained and explored issues of social justice, and one that focused on diversity and identity in childhood. I conducted observations from the beginning of the taught component of the course, in November 2016 and throughout, to the lessons of the second semester ending in March 2017 (detailed in Table 2).

Table 2: OBSERVATIONS INFORMATION

Type of Observation	Number of units observed	Type of unit	Dates observations took place	Number of individual sessions observed	Range of student attendance in sessions	Type of data collected	Location of observations
Pilot Observations	1	Unit focussed on global education and social justice	12/4/16 – 19/5/16	9	9 - 13	Observations and field notes.	On the University campus.
Semester 1: Data Collection Observations	1	Unit focussed on research methods in Education Studies	15/11/16 – 29/11/16	2	13 - 14		
Semester 2: Data Collection Observations	2	Unit focussed on global education and social justice	17/1/17 – 2/3/17	8	11-17	Observations, field notes, and video recording.	
		Unit focussed on identities and diversity in childhood	19/1/17 – 22/3/17	8	11-18		

Having gained these permissions, I then needed the consent of the students. For this I spoke to the class on the first lesson of each unit to ask for their permission to observe their lessons (any student absent from this lesson was approached directly when present). I detailed what I would be observing and why, giving an outline of the study's intentions. After this explanation I handed out Participant Information sheets and Participant Consent forms (examples shown in Appendix 1), which all students signed and returned, giving me consent to observe. During this request, I also asked if any of the students would be willing to participate in interviews for the study. I initially gained ten participants, (which eventually funnelled down to seven as some disengaged from the study) and held semi-structured interviews with them throughout the year (see Table 1, above).

During the observations, which mostly consisted of two three-hour lessons a week in the first and second semesters (as detailed in Table 2, above), I also took field notes. These mostly consisted of records of the classroom events as they happened, but also focused on encounters that caught my attention, detailing my thoughts around them. I did not observe many sessions in the first semester as it was agreed that the students might need a period of adjustment to settle into their lessons before I came in to observe them. In interviews, I decided that taking notes might disrupt the flow of conversation, and therefore used a digital voice recorder (as covered in the Participant Information and Consent forms) to tape each interview, which I then transcribed.

Ethics

Though the project was granted ethical approval by the university's Ethics Committee, there are some other potential implications of this work when considered from a theoretical philosophical perspective that emphasises emergence and process, and conceives of agency in new ways. Despite the practical methods of the study having few areas for ethical concern, I am intrigued by the possibilities of theoretical considerations for language-based research. I will firstly discuss ethics in more general terms in the context of educational research, and then I will take a brief look at ethics from a Deleuzian position as this offers some interesting views on the topic.

Ethical issues generally addressed in conventional qualitative research (cf. Cohen, Manion, and Morrison, 2017; Silverman, 2013) include: getting informed consent from participants, offering full anonymity and the right to withdraw to participants, avoidance of personal and/or physical risk, and minimising the power differentials between the researcher and researched. As my study did not threaten students' academic prospects or physical safety, did not delve into sensitive or difficult personal topics, and only caused very minimal disruptions to learning, it was considered as having low potential for risk. However, even within a relatively 'low risk' study such as this, it was nevertheless important to ensure that I followed appropriate research ethics protocols as there is still potential for risk of harm in any type of research (Hammersley & Traianou, 2012). Cohen, Manion, and Morrison suggest that to create considered ethical practice in social research is to "follow the stages of research" (2017:112) and view the ethical

implications at each point in the process. Following this advice, I reviewed my ethical position throughout the study to counter potential issues that could arise. Although I was mindful of ethical risk in all parts of the research process, I was aware that the data collection process possessed the most potential for harm to participants (cf. Hammersley & Traianou, 2012; Cohen, Manion, & Morrison, 2017). Therefore, practical measures that I took in my approach to gathering and working with data, as recommended by Cohen, Manion, and Morrison (2017), included: providing anonymity to all participants in every field note, journal entry, and interview transcription; keeping data in a secure manner on a password protected laptop; making sure all participants involved were able to give informed consent to the research (see Participant Information and Consent forms in Appendix 1), and knew that they could withdraw from the study at any time and have their data destroyed. Although these are some fairly obvious measures of due diligence in qualitative research, they are nonetheless important (Hammersley & Traianou, 2012; Cohen, Manion, & Morrison, 2017).

In deciding to collect data via classroom observations, I almost immediately settled on the stance that I must try to make my presence as small as possible in the classroom. My overriding concern in this decision was of disrupting the learning opportunities of masters students. Not only did this concern accord with methodological discussions of qualitative research ethics (e.g. Miller, et al., 2012; Hansen, Twiselton, & Elton-Chalcraft, 2008), but it was also a practical one: the students were paying a considerable amount of money to attend the course. For these reasons, I was mindful of my presence within the classroom and its potential effect. Of course, I appreciate that my being there in the first place would have likely caused a form of disruption (Silverman, 2013; Lenz Taguchi, 2012). Students must have been acutely aware of my intentions in occupying their classroom, signing consent forms to give their permission for me to do so. Indeed, Silverman argues that following good ethical practice where access is concerned, such as my asking for informed consent, “can produce better research” (2013:164). However, this in itself is an interesting form of communication. As introduced in the previous chapter, and as will be expanded upon in the following, ‘major’ language is not one that communicates information, it commands an order.

I highlight this as I am bothered by the potential major language implications present in this event: the students’ role in ‘giving permission’ may actually be read as them following an order

by signing my 'ethical' forms. If this is so, then how can I consider the true role of ethics within this (and potentially other such) study assemblage? It is possible that the students could have refused their permission to my presence in their class, but how likely was that potentiality considering the layers of power involved in the major language of an academic setting (as introduced previously and discussed further later)? This concern is also expressed by Hammersley and Traianou, who explain that the issue inherent to the notion of consent in research is "the inference that since people make no objection to the presence of a researcher...they can be taken to have consented" (2012:90). This is also an issue in more general discussions of ethics in educational and social research, as highlighted by Newby (2014:386). I pose these questions here as I feel there is further discussion to be had, that may have potential implications for future studies of this kind. However, I acknowledge that issues of power in the relationship between the researcher and participant is a long-standing concern (cf. Hammersley & Traianou, 2012; Silverman, 2013; Cohen, Manion & Morrison, 2017; Somekh, et al., 2005) in social and educational research. While I do not have the scope to fully address these specific issues further here, these ideas are revisited in Chapter 6 with reference to the discussion of potential major language events within participant interviews.

Although Somekh, et al. (2005) state that the power implications of the researcher/participant dynamic cannot be escaped, I tried where possible to adapt my own behaviour in accordance with my perception of the environment. In being aware of the above issues, I tried to make students feel as comfortable as possible to my presence throughout the study. This issue is also discussed by Silverman (2013), who emphasises that modifications of behaviour among all those involved in a qualitative research project are common. During observations I sat in the least obtrusive places possible in the classroom, often being at the back of the classroom out of eyeline, without talking or taking part in the lesson. I was also acutely aware of my facial expressions during observations, and I tried to adopt a neutral expression, smiling whenever I made eye contact with a student. However, I would alter these approaches depending on the situation. If a student wanted to talk to me during the lesson, I spoke with them; if they wanted to sit behind me I did not move out of their way. This did seem to put at least some students at ease, with many engaging in pleasantries and conversation outside the classroom.

However, the move away from a 'conventional' qualitative method occasioned some movement away from the above traditional views of ethics in my study. For instance, it troubled the aspiration, described above, not to influence the events of the classroom through my presence as a researcher. The issue within this is that by working within a Deleuzo-Guattarian ontology it is impossible for me not to have some influence on/in the events, as I too become embroiled within the classroom (and learning) assemblage (cf. Lenz Taguchi, 2012). Therefore, it was necessary to reconceptualise the study through Deleuze's concept of 'immanent ethics' (Deleuze, 1995; see also Smith, 2011; Braidotti, 2013). Deleuze argues that:

establishing ways of existing or styles of life isn't just an aesthetic matter, it's what Foucault called ethics, as opposed to morality. The difference is that morality presents us with a set of constraining rules of a special sort, ones that judge actions and intentions by considering them in relation to transcendent values (this is good, that's bad...); ethics is a set of optional rules that assesses what we do, what we say, in relation to the ways of existing involved (1995:100).

Put another way, ethics is not to be considered as a set of prescriptive regulations that we are told to adhere to, or to measure ourselves against. Instead Deleuze considers that ethics emerge from our ways of existing within the world. From this comes the argument for an immanent ethics that is affected by the singularities of the event we are involved in, which thus affects what we may say or do within an encounter (see also Braidotti, 2013). Although Deleuze's notions of immanent ethics are more complex than this, it is this area that I will briefly explore as it has influenced the study. What is important for me about immanent ethics is the distinction that is made between what it is and what it is not. Immanent ethics is ontologically situated and move in concurrence with the environment within which they exist through relationality (Braidotti, 2013). This is in opposition to moral 'rules' for ethical practice that are delivered to us reactively (Braidotti, 2013), which only offer a generalised view of 'right' and 'wrong'. Immanent ethics are affirmative and empowering, allowing movement and change. Such an ethics "implies accountability, situatedness, and the composition of common planes of active collaborative ethical conduct" (Braidotti, 2013:343). Based on this understanding, I would then argue that my response in the examples of events above (and the others given below) followed an immanent ethics, in that it was concerned with the potential for change and becoming that was unfolding in events. This may even be so in the semi-

structured interviews I conducted; these shifted according to the singularities of, and hence were shaped by, the event of the interview itself.

The consideration of interviews and immanent ethics leads me into the final part of this chapter. As this study is interested in language, it is also by extension concerned with voice. As noted, a significant component of the data was gathered through interviews that were transcribed, and field notes wherein I wrote about the classroom language events I observed. The notion of the authentic or personal voice has been privileged in many forms of qualitative research. However, as MacLure (2009) identifies, voice has also been a problem for qualitative method. She argues that the problem stems from voice in research being both valued yet also perceived as an unreliable source of information. Voice may be seen both as 'insufficient' in its lack of presence, and excessive, in carrying doubt and emotion (MacLure, 2009). In other words, research that focuses on participants' speech may be seen as unreliable due to the 'faults' within the dialogue (such as jokes, lies, ambiguity, false memory, contradictions). These issues then become compounded, in critics' eyes (cf. Jackson & Mazzei, 2009), as the supposed flaws presented in an interview then go through a form of interpretation in the researcher's representation of these words in a transcript. Often, this means that many of the extra-linguistic parts of voice, such as pauses and laughter, are tidied up in the written version of speech. This "literalisation of voice" (2009:104), as MacLure terms it, may be considered as the researcher's attempt to present a voice in the way they feel it should be heard. However, this causes another such failure of voice in the sense that something is always lost in this interpretation. MacLure states that:

the necessary failure of attempts to represent participants' voice, based as they are on the fantasy of presence, means that voice data in research texts is always, inevitably, in *deficit* with respect to some (unstated and unstable) notion of speech 'as it should have been', in Derrida's formulation (2009:101).

Considering this notion, I have worked within the assumption that something will always be lost in verbalisation, and thus agree with the argument that data is always to be anticipated as partial and incomplete (Jackson & Mazzei, 2012; MacLure, 2009). Though MacLure is clear that she is not suggesting that a way to 'remedy' these issues is to produce 'fine-grained transcripts', she does state that there may be good reasons for approaching voice data in this

way. In coming back briefly to the above discussion of Deleuzian (1995) ethics, it was in the moment of sitting down to transcribe the interviews that I realised a considerable amount more was happening other than speech that also carried significance (MacLure, 2009). Upon listening to the recorded interviews, it struck me just how much I would have to 'clean up' another person's voice if I decided to produce a transcript that tried to present the voice as 'it should have been' (MacLure, 2009). It was this realisation that troubled me into an immanent ethics within my approach to transcription; I was concerned about not putting words into (or rather, taking words out of) the participants' mouths. Therefore, I decided to transcribe the interviews in the 'fine-grained' manner that MacLure talks about, noting components of 'extra' language such as: laughs, pauses, retracing of words, inconsistencies, gesticulations, etc (see full interview transcripts in Appendices 3-7).

Interestingly, in approaching the transcripts in this way I found many areas of interest (or 'glimmers', as will be explained in Chapter 5) in the otherwise 'deficit' spaces of language presented in interviews. Indeed, as MacLure suggests (2009), it is in thinking about these perceived 'lacks' in voice that we may find further insight. This once more comes back to thinking about how language *works*, and what it might potentially do in/to an encounter. As will be demonstrated in Chapters 5 and 6, I have approached my data reading with this concept in mind. I have not attempted to explain what participants meant by the words that they used, rather I have considered the potential functions of the language events presented to me, even the perceived lacks. This will be especially clear in my later discussion of 'resistance' as expressed through language events, which MacLure (2009) also focuses on. She suggests that instead of discounting a resistance present in research (whether to the topic of the research, or the act of being part of the research itself) as a deficit, we should consider how the resistance is working within the event, and what it brings to the interaction. She notes further that:

the promise of voice seems always to be undone by something excessive or insufficient, prompting attempts to expel it from the body proper of research, or to domesticate its unsettling energies. I have argued for methodologies that would instead engage with these interruptive energies, which introduce difference and complication into writing and method (2009:110).

It is in concepts such as that proposed by MacLure that I have attempted to create some interesting perspectives in this study, as detailed in Chapters 5 and 6. This is also why readers will find only my offered 'thoughts and questions' about the data fragments in these chapters. Although it could be argued that I am already making a representation of the participant by writing their words in the way that I have heard them (which may not be the way they were 'intended' to be heard), I can only try to not continue this representation by applying my own view of what those participants meant by their words. Rather, I do not pretend to (re)present what a participant means, but to generate alternative perspectives on what their words (*as they have been heard*) may be doing within the assemblage. I turn now to the concepts that have worked to inform these perspectives and the Deleuzo-Guattarian framework within which these are embedded.

Chapter 4: Methodology

Introduction

This chapter contours the theoretical backbone informing the research approach, outlining its workings in the thoughts created when put to the data collected. As a driving force generally in this thesis, the running thread of thought for this chapter is ‘becoming’. Or, more specifically, the tools that a Deleuzo-Guattarian ontology gives a researcher exploring becoming. As will become apparent, this chapter is not structured as a ‘traditional’ methodology chapter would be – progressing in a linear fashion. Instead concepts, ideas and methods used in the study have been arranged rhizomatically into complementary plateaus⁸. I have chosen this structure (for it is a structure of sorts) because in the Deleuzo-Guattarian image of thought, there is only ever a middle. This is demonstrable through the form of the rhizome that Deleuze and Guattari (2013) base their notion of becoming upon. Therefore, the ‘entry points’, as I have termed the plateaus, can be read independently and in any order yet they are all interconnected.

The bulk of the chapter will cogitate the concepts used as mechanisms for thought in this study. Though they have been pulled apart for examination here, all of the concepts discussed can be read both together and separately as they are connected rhizomatically. It is important to remember that the events in all of the ideas presented are happening concurrently, but that we may isolate them to view them individually. This being so, all of the ideas are paradoxically interdependent and independent of one another; there is some flow in the discussion between the plateaus, though readers may find jumps between the strands. This is not intended to be confusing, but to demonstrate the vastness of the rhizome within which this study sits as an assemblage. I present the plateaus of concepts as entry points for readers to enter into the thought processes of a Deleuzo-Guattarian framework, and the overall study assemblage.

Continuing the discussion of methods in the preceding chapter, the majority of the research design elements of the study will be discussed in the ‘Provoking Nomads’ entry point below. This will give context to the thought processes invoked through the methodology and

⁸ Masny’s (2013) paper on rhizoanalysis processes gives an excellent example of this in practice, which is what I have attempted to emulate somewhat here.

forthcoming data presented in the next chapters. As conduits for rhizomatic enquiry, I shall consider the Deleuzo-Guattarian notion of 'plugging in' (2013), along with the Baradian (2007) concepts of diffraction and intra-action in the 'Plugging In Diffractively' entry. The notion of entanglement in becoming is explored via the concepts of assemblage, multiplicities, and desire in the 'Entangled Lines' plateau. Connected to these ideas, yet standing alone in this chapter, are the concepts of territories, thresholds, and affect which will be discussed in the 'Spaces and Territories' entry point. Running through each concept is the thread of language, which is discussed in the 'Language and Signs' entry point mostly through exploration of the concepts of major and minor language. Also discussed here (though not in as much detail), is the connected concept of signs, specifically regimes of signs as relational to language. Each entry point lists the ideas and concepts covered, giving readers an overview of what each plateau covers.

Entry Point: Provoking Nomads

- Research Design
- Provocations
- Nomadic Movements

In detailing a rationale for some of the decisions discussed in the preceding chapter, this entry point will primarily serve to demonstrate some of the theory informing the methods, while the majority of the other entry points (though not each in entirety) will deal with concepts and theoretical issues. Whilst it gives some context to the practical moves of the research (the 'method' mentioned above), other sections give equal context to theory not discussed here – the research is an assemblage, therefore the method and the methodology are co-constitutive.

As explained in the previous chapter, the study is situated within the poststructural branch of the qualitative paradigm. Poststructuralism, MacLure (2013b) asserts:

...anchors itself in a critique of reason...and challenges the belief in progress as the inevitable result of scientific and philosophical rationality, theorists reject the idea of universal truth and objective knowledge, asserting that truths are always partial... [and that] language is no longer held to represent or reflect a pre-existing reality, but is inextricably implicated in the fabrication of realities (2013b:167).

Although, there is some contestation of ‘poststructuralism’ in its application to Deleuze’s work (e.g. MacLure, 2003; St. Pierre & Pillow, 2000), it will be evident throughout the remaining entry points presented here, that the traits highlighted by MacLure resonate soundly with Deleuzo-Guattarian ontology.

There is also further support for this argument found within a New Materialist/Feminist paradigm, such as in the position of Sheridan (2002, cited in Dolphijn & Van Der Tuin, 2012:104). She posits that in its application in critical feminist frameworks, poststructuralism has been misconstrued so that “words and things got separated (all of a sudden “words” gained primacy)” (Dolphijn & Van Der Tuin, 2012:104). It could therefore be argued that in this misappropriation, Deleuze and Guattari have not been considered poststructuralists due to the perceived emphasis on language (e.g. stances such as that of DeLanda, 2002). However, as Sheridan explains, this separation of words and things should not have happened as they are intended to be viewed together within the paradigm. She states, that poststructuralism “demonstrates how inseparable are the symbolic and the material in examining the discursive construction of ‘objects’ of knowledge, and the material effects of that discursive power (ibid, 25)” (cited in Dolphijn, & Van Der Tuin, 2012:104). As will be explored further below, Deleuze and Guattari are considered as having materialist ‘orientation’ in their philosophy (Marks, 2005). Inferring from the above arguments, and the encompassing understanding of both the discursive and material, I therefore feel able to situate the work of Deleuze and Guattari within a poststructural paradigm. By extension, I also thus situate this study within a poststructural paradigm via the Deleuzo-Guattarian theoretical framework. This being so, I needed a research design that would reflect the understandings held within these positions.

A considerable influence on the data gathering methods used, and development of the theoretical framework for the study, was the events of exploratory observations that took place in the 1st year of the project. Through these events, it became apparent early on that there was considerably more involved than simply whether students understood the academic language they encountered, as initially anticipated. It was here that I found resonance between the events of the classroom and some of the Deleuzo-Guattarian concepts I had been reading at the time. I had always intended on a small-scale study, (as befits my personal fondness for detail), but the experience of those early observations cemented this as a necessity for me.

From these sessions, I also saw (though I did not fully appreciate it at the time) the potential importance of encountering the class as an assemblage (a concept explained in detail in the 'Entangled Lines' entry). As detailed in the preceding chapter, interviews with seven participants were conducted in tandem with classroom observations. This combination of the observations and individual interviews meant that I collected data from some individuals from two different perspectives, providing some interesting thoughts on the assemblage. This approach allowed me to pull apart the strands of minutiae entangled in the individual encounters as presented by the participants; yet it also gave me a vista to the seemingly clustered events of the classroom as an assemblage of bodies and encounters.

The subject of masters level Education Studies was chosen in part for the study due to my own experiences of academic language in this field (as explained earlier). Also, my PhD program being situated in education research offered an interesting dynamic to the data and development of thought as the study progressed. It became apparent that some of the theory I was reading for my own learning (namely the work of Deleuze & Guattari) was also being read by some of the masters students as part of their course. This crossover provided some unanticipated and interesting conversations (as highlighted in the following chapters). The assemblage of the study itself had begun to provoke me to respond as researcher. As participants seemed cagey in their responses when speaking in front of their peers (a factor to be discussed at length in the coming chapters), the initial semi-structured group interviews provoked a change to one-on-one informal discussions with participants for the duration of the study. It is from this idea of provocation that I will introduce the concept of the nomad (Deleuze & Guattari, 2013) and how it was found within my role as researcher.

The nomad is a figure in contrast with the State (Deleuze and Guattari, 2013). Without a destination to be reached, the nomad moves in relation to the boundaries the organisation of the State sets. The State is housed by a territory of rigid boundaries (discussed as striated spaces in the 'Spaces and Territories' entry point below), but the nomad lives and moves in between these borders to establish new, smooth spaces (2013). The State is the figure of structure and organisation, whilst the nomad is a being of change and movement. It should not be inferred from this, however, that the State is 'bad' and the nomad is 'good' – instead

they must be understood as figures that respond to and affect one another. One stays in-situ, the other travels.

Deleuze and Guattari want us to think about *how* something (a concept, an event, an expression) is *working*, what is it *doing* (2013). It is in this notion that the development of the research design is revealed. It was the '*how?*' of the provocations that furthered the assemblage of the study: "*how can I consider affect?*", "*how can I think about language encounters?*", "*how can I view 'becoming?'*". As mentioned above, the study is an assemblage (see Masny, 2013), likened to a machine with working parts. Issues that arise with the machine must be responded to, which is how a provocation can move the assemblage into a new direction. As Deleuze and Guattari state, "it is an assemblage that makes thought itself nomadic" (2013:26).

Rather than it being a conscious decision of my own, it is with regard to nomadic movements that I sense the methodology of this study may have in fact chosen me. Its almost palpable guidance has taken the project into areas I could not have imagined when I began. It is this that I feel has benefitted me most as researcher. Having been provoked into a nomadic movement, the events and information I have been presented with have furthered the assemblage of the study. Through this understanding, I have been enabled to become minor (Deleuze & Guattari, 2013) and cross the thresholds of new thoughts (a concept developed below in the 'Spaces and Territories' entry). This research has been driven by provocations. The wonderings pricking at the desire to examine *provoked* this study into being. Whilst I could have easily adopted the more traditional term 'aims and objectives' to give myself a clearer direction, I found the idea of adhering to meeting a specifically defined goal or answer restrictive. As explained in the Introduction to Chapter 1, my decision to work with the outline of 'provocations' was influenced by the desire to explore, not necessarily to 'know'. Exploration gives the potential to find alternative perspectives that the restriction of having a specific question to answer may not. Thus, being provoked by thoughts has allowed me to become nomadic in my thinking and enquiry processes. In working with Deleuze's and Guattari's concepts and teacher education at university, Gale (2007) agrees that "in their work, it is possible to see the researcher, the teacher and the student as nomads searching and inquiring in spaces both outside and within the traditional 'fields' of research" (2007:478). As the provocations gave a more fluid nature

to the driving force of the study, my nomadic movement as researcher led me down more and more strands of thought entangled within (such as materiality and affect, discussed below). It is through nomadic movements that I have attempted to travel into the 'new' spaces for thought (such as moving into diffractive thought as discussed in 'Plugging In Diffractively'), in accordance with the impetus of transcendental empiricism discussed in the Literature Review chapter.

These interwoven strands might not have been explored in a more conventional language-based project reliant on a fixed aim and a central question to be answered, but are significant to this study none-the-less. St. Pierre (2011) enthuses about the possibilities afforded from opting out of conventional methodologies (such as some of those discussed in Chapter 2), and embracing unorthodox qualitative inquiry. As discussed in the previous chapter, she has since gone on to develop this argument into one for 'post-qualitative' inquiry:

Deleuze and Guattari (1994) asked us to believe in this world and "its possibilities of movements and intensities, so as once again to give birth to new modes of existence" (p. 74). This is the provocation and challenge of post qualitative inquiry—to create different worlds for living. But such experimentation, intensity, and movement are arrested by methods and methodologies, by existing categories, by what we recognize, by the normal, by common sense, by what "everyone knows" (Deleuze & Guattari, 1994, p. 61), by methodology's "dogmatic image of thought" (Deleuze, 1968/1994, p. 148) (2017:2).

From this, it is fundamental for the development of non-conventional, poststructural investigation to not become content with itself, to continue to move nomadically to provocations, to create the new. Therefore, I strive to move within the between spaces of thought throughout this thesis in my embodiment of a nomad researcher.

Entry Point: Plugging In Diffractively

- Plugging in
- Intra-action
- Diffraction

A significant influence in this study has been the assertion: "When one writes, the only question is which other machine the literary machine can be plugged into, must be plugged into in order to work" (Deleuze & Guattari, 2013:3). Obviously, a substantial element to a research project such as this is the writing up of the thesis. Taking from the above quotation

the literal aspect of 'writing', I have applied the notion of 'plugging in' to the writing of this thesis in order for it to *work*. As will become apparent in this chapter, this study has been formed – in keeping with the Deleuzo-Guattarian ontology – on the idea of seeing how an event, a piece of writing, an expression is working within the context in which it is presented. To 'plug into', in a basic sense, is the process of 'thinking with'. Deleuze and Guattari (2013) nominate the 'literary machine' as one such source to plug into and think with as, for them, a book is an assemblage and therefore a machine (concepts which are explained in the entry point below).

In plugging into the Deleuzo-Guattarian and Baradian concepts presented in this chapter, I am endeavouring to illustrate my process in the striving for alternative thoughts in thinking about academic language practices. However, with this I have been conscious of not "simply reinscribing the old methodology with new language" (Mazzei & McCoy, 2010:504). Attempting to evade this, I have approached my data with the view to expose *how* it is *working*, without the aim to delve into its 'depth' and mine meaning to categorise (as in more conventional methodology). Instead, I have asked questions of the data. I have plugged data sets into one another and then back into theory. I have, in so doing, been influenced by researchers such as Lenz Taguchi (2012), and Jackson and Mazzei (2012) who have put Deleuzo-Guattarian and Baradian concepts into practice. In their text *Thinking with Theory* (something of a bible to me in the early stages of this project), Jackson and Mazzei describe plugging in for them "as a *process* rather than a *concept*" (2012:1, original emphasis).

Extrapolating from this (as Jackson & Mazzei did), I found plugging into the Baradian concept of 'intra-action' furthered the working of my writing. Thinking of her entanglements of feminist theory and quantum physics, and reading thoughts from these theories through one another, Barad coined the term 'intra-action' (2007). The significance of this theory to the study lies in its connection with the Deleuzo-Guattarian concept of assemblage (again, discussed in the entry below), but it is also important here due to the nature of the term itself. Barad explains that "'intra-action' signifies the mutual constitution of entangled agencies...intra-action recognises that distinct agencies do not precede, but rather emerge through, their intra-action" (2007:33). To 'interact' is to act amongst or beside something, causing an effect from outside, to be working alongside yet still to be separate. However, to 'intra-act' is to act from

within, affecting from inside. New happenings are created from the inside of the relationship of the intra-action, things mutate and come into being from the relationship. Ultimately, the concept of intra-action is the event of knowledge burgeoning from relationships of multiple areas, disciplines, understandings, and materials that creates a new event or understanding within that relationship (Barad, 2007).

In this understanding, intra-action is considered a pre-conscious process wherein events occur immanently. Interestingly, it could perhaps be said that, as we cannot precede ourselves, researchers therefore come to studies with previous knowledges intra-acting with the new that they cannot escape (Barad, 2007; Lenz Taguchi, 2012), but can only utilise through difference. It is impossible to separate ourselves from our experiences, thus our thoughts on a 'new' situation are already forming from *within* a relationship of previous knowledge or experience. Therefore, intra-active entanglement is presented in the process of pre-conscious thought. Barad articulates this:

All bodies, including but not limited to human bodies, come to matter through the world's iterative intra-activity, its performativity. Boundaries, properties, and meanings are differentially enacted through the intra-activity of mattering (Barad, 2012:69).

At this fairly early point in the chapter, it would be fair to ask why Barad is included in this methodology. Why have I not simply kept to a Deleuzo-Guattarian theoretical framework? The answer is because of the material understanding of becoming within Barad's onto-epistemology. She explains that "material conditions matter, not because they 'support' particular discourses that are the actual generative factor in the formation of bodies, but because *matter comes to matter* through the iterative intra-activity of the world in its becoming" (Barad, 2007:152, original emphasis). Deleuze (2006), working with Leibniz's writings of Baroque philosophy, demonstrates concepts of folds in matter, presenting complementary ideas to Barad, of constant 'becomings' emerging from within material relationships. By encouraging the unravelling of intra-actions, the researcher is better able to explore the 'messiness' of entanglements within a becoming (Lenz Taguchi, 2012). Coupled with this perspective, Barad's significance to this study also stems from her concept of diffraction and its influence on my reading of data and theory.

Diffraction is defined as the process of reading “insights through one another” (Barad, 2007, p.25), as a way of unlocking aspects of understanding from data that are not always easily found. Sehgal (2014) uses the image of two stones being dropped into a pond to demonstrate what a diffraction may look like: the first stone is dropped and causes waves that disrupt the surface of the water. Dropping the second stone creates more waves that interfere with the first stone’s ripples; these together then create relational waves and thus new patterns in the pond. As Barad (2012) explains, she conceptualised her New Materialist theory from experimenting with material conditions as a physicist and found a likening to her discursive practices as a feminist theorist. She explains that:

what we have learned from this experiment is that what exists are intra-active entanglements. That is the only reason we get a diffraction pattern again...What I am trying to make clear is...a sample of what I have learned from engaging with quantum physics that helps me further my understanding of feminist issues and practices (2012:66-67).

What this means for this study is the ability to explore the material implications in the data (of which there are many) as agencies of co-constitutive intra-actions in students’ becoming, and to read these intra-actions *through* other information from the data. Jackson and Mazzei (2012) write about their process of thinking diffractively. They state that “we go to Barad because she...lead[s] us to think not just how discourses function, but how they materialize. Or to invoke a Deleuzian question, not what do they mean, but how do they work?” (2012:133). Whilst their work as outlined here sustains my own use of the concepts of diffraction and intra-action, their use of each also further supports my employment of Deleuze and Barad’s ontological ideas as complementary. After adopting a diffractive thought process, they suggest that its impact is in enabling the researcher to ask questions about the data, rather than imprinting meaning that might not be there. From this, Jackson and Mazzei seek understanding in what a piece of data does and what it can create (2012). Lenz Taguchi supports this stance, illustrating how diffraction helps us:

to understand data as partial and incomplete, where the telling of one story has always been told in place of another possible story...Thinking diffractively, in short, means thinking as a process of co-constitution, investigating the entanglement of ideas and other materialities in ways that reflexive methodologies do not (2012:270).

To think diffractively is then the process of the “uncovering of *a* reality that already exists among the multiple realities being enacted in an event, but which has not been previously ‘disclosed’” (Lenz Taguchi, 2012:274-275, original emphasis).

Building upon Barad’s notion of intra-action, Jackson and Mazzei became aware of the implications of the punctuation used in reporting intra-active events within their research. Working from Lenz Taguchi’s advice, Jackson and Mazzei replace the hyphen and slash traditionally used to indicate relationships, and instead apply the co-constitutive symbol ‘ \leftrightarrow ’ (2012:110). The effect of this removes the prevailing assumption of privilege, or of ‘coming first’, within the relationship of the intra-action. Instead, using \leftrightarrow is demonstrable of an equal interconnectedness within the correlation. Barad articulates this as the enmeshed relationship of the material and the discursive:

Neither discursive practices nor material phenomena are ontologically or epistemologically prior. Neither can be explained in terms of the other. Neither is reducible to the other. Neither has privileged status in determining the other. Neither is articulated or articulable in the absence of the other; matter and meaning are mutually articulated (2007:152).

Jackson and Mazzei (2012) put this into practice within their text by indicating the intra-actions in events of their data using the above double arrow. They examine a ‘data chunk’ (as they term it) in which a participant, Sera, details a professional event that she had been asked to oversee - a registration table - for which she bought a suit. After describing feeling ‘powerful’ in the suit and talking to people in her post at the registration desk, Jackson and Mazzei read the event through the lens of performativity. They suggest from this reading that:

the suit seems to have a life of its own, and certainly intra-acts with Sera’s body to produce a subject who is confident...the table produces a response, not just in Sera, but in how those who approach Sera do so differently, again because of this placement. The forces, then, of Sera, the suit, and the table produce Sera as a material \leftrightarrow discursive production (2012:129).

From the above example, we can better see how material-discursive intra-actions can be viewed when read diffractively in events. This diffractive process of thinking thoughts through multiple perspectives supports better understanding and relatability of phenomena (Barad,

2007). Supporting this study, it has allowed me to think about the language in the data in terms of the relationships involved in what is given, rather than through a notion of priori that ignores the labyrinth of entanglements.

A critic may argue that Deleuzo-Guattarian and Baradian concepts do not make an appropriate collaboration (cf. Hein, 2016). However, it can be argued (Van Der Tuin, 2014; Bayley, 2018) that, while there are indeed differences, they are situated in complementary ontologies: Deleuze's transcendental empiricism and ontology of immanence, and Barad's onto-epistemological 'knowing-in-being'. For both, a key element to their theories is that of 'the new' as the crux of becoming. This thinking of the arrangement of Deleuzo-Guattarian and Baradian concepts returns me to avoidance of rehashing old theory with new words as warned by Mazzei and McCoy above. As they explain, "the challenge...is to experiment with the idea that thinking with Deleuze is not merely to 'use' select metaphors...and to illustrate these metaphors with examples from data, but to think with Deleuzian concepts in a way that might produce previously unthought questions, practices, and knowledge" (2010:504). It is to this end that I believe plugging into diffractive thinking (thus actively reading insights through one another, not just 'illustrating with data examples') facilitated my effort to use concepts as a process. This process created interference from thoughts colliding with one another, promoting alternative thoughts beyond seemingly given representations within data. Ultimately, and as a response to the challenge above, Mazzei herself asserts that diffraction offers a way for researchers "of entering the assemblage, of making new connectives...[to] create something new" (2014:743).

Plugging into a diffractive thought process can help to foster alternative, new thoughts from the intra-actions of an event. Essentially what is extracted from this is that through intra-actions, everything 'plugs into' everything else at some point. That is not to say that it is the beginning point – there are none (see the discussion on rhizomes) – but rather that it is part of the process we all engage in to precipitate 'becoming'. As Colebrook notes, "Deleuze says

that...concepts [such as plugging in or diffraction] occur as part of the active flow of life” (2002:73)⁹.

Entry Point: Entangled Lines

- Rhizome
- Assemblage
- Multiplicity
- Desire

Even at the earliest point in the project, I was intensely interested by the provocation of ‘becoming’. Exploring how students make transitions in their understandings to further their becomings has been key to my nomadic thought process as researcher.

The thought of becoming as a continually fluctuating process of change in heterogeneous elements (Deleuze & Guattari, 2013) took my thinking on the concept along the lines of entanglement. Barad determines that “to be entangled is not simply to be intertwined with another, as in the joining of separate entities, but to lack independent, self-contained existence” (2007:ix). In other words, how a multitude of strands connected to experiences, events, and phenomena create the entanglement of being. In speaking of entanglement, the image of a rhizome is invariably conjured. Entanglement of this kind has no beginning or end, as Deleuze and Guattari explain: “one of the most important characteristics of the rhizome is that it always has multiple entryways” (2013:12). Manifold tendrils wrapped and enmeshed around and through one another mean there is only ever a middle point. There is no priority given to individual strands, there are only interconnected and interdependent lines.

Introduced in Chapter 2, the concept of how lines work to create a rhizome and a becoming lies within the concept of assemblage(s) (Deleuze & Guattari, 2013). Rhizomes are formed from a collection of plateaus (or regions that connect through correlating intensities) (Deleuze & Guattari, 2013). A rhizome “has neither beginning nor end, but always a middle from which it grows and overflows” (2013:22). With this image, Deleuze and Guattari offer an alternative

⁹ I find this statement is particularly interesting when plugged into Masny’s ‘multiple literacies theory’ (2013), wherein assemblages are created through the ‘reading’ of multitudes of stimuli and events. Although I do not have the scope to digress into this, it is interesting and significant to think about the ‘readings’ and accidental plug ins that occur to/with us every day.

notion of thought. Through the concept of the rhizome, their philosophy of thinking and becoming is one that refuses structure and order, which directly challenges the previously orthodox transcendent model of Western philosophy (the infamous ‘tree’) (Deleuze & Guattari, 2013). Theirs is an epistemology that does not strive for an ultimate ‘goal’, or seek to fit in a hierarchical system of progress. Instead, seeing thought as a rhizome, Deleuze and Guattari highlight that the general idea of growth, newness, and ‘becoming’ happens in the “between” (2013:27) spaces of existence. Likening the connections in the brain to the messy network of grass roots (Deleuze & Guattari, 2013), it is demonstrated that their ontology is not, and should not be, considered one of ordered, logical steps in accomplishment. Here, they explain this further:

Where are you going? Where are you coming from? Where are you heading for? These are totally useless questions... *Between* things does not designate a localizable relation going from one thing to the other and back again, but a perpendicular direction, a transversal movement that sweeps one *and* the other way, a stream without beginning or end that undermines its banks and picks up speed in the middle (2013:26-27, original emphasis).

The plateaus that create and further a rhizome are created through assemblages. However, before I discuss this idea further I feel I must firstly address a significant issue regarding the terminology of assemblage. It is now fairly well discussed (e.g. Phillips, 2006; Dewsbury, 2011; Livesey, 2005) that the English word ‘assemblage’ is not necessarily an appropriate translation for the original French term, *agencement*, as used by Deleuze and Guattari. Meaning a collection or grouping, ‘assemblage’ misses a vital encapsulation of the concept implied through *agencement*: the non-hierarchical arrangement of connections (Phillips, 2006). Whilst assemblage implies a gathering of multiple things, there is no inferred connection between these things or particular placement (2006). This has led to a rise in popularity of the term, and the development of ‘assemblage theory’. However, Buchanan (2015) refutes this usage as being assemblage in the Deleuzo-Guattarian sense. He explains the arrangement of an assemblage thus:

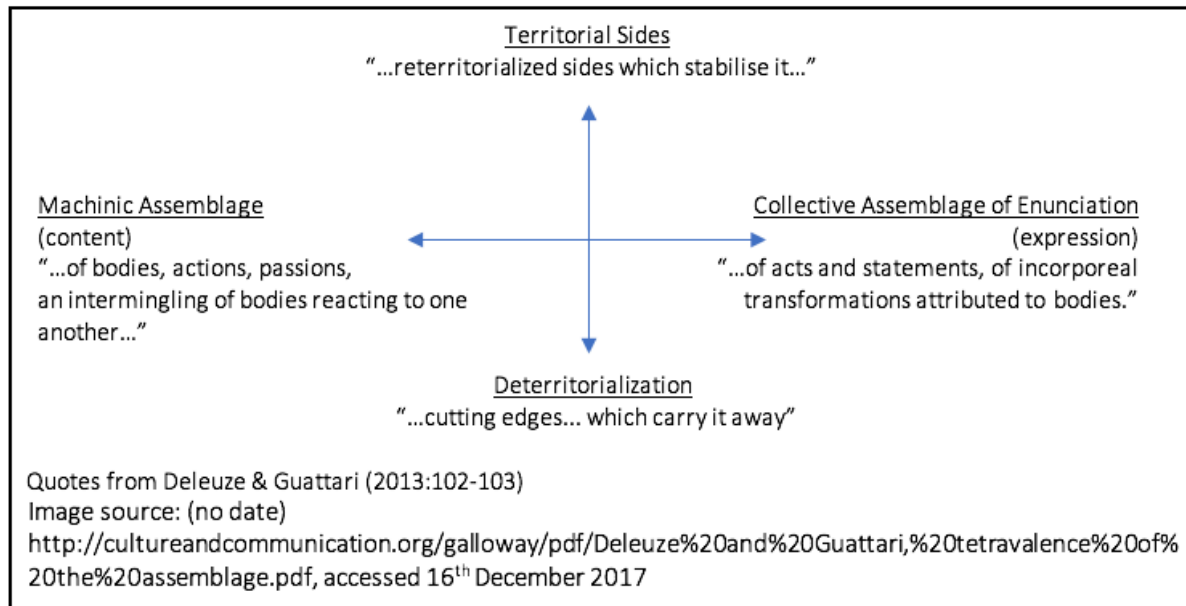
In practice, the assemblage is the productive intersection of a form of content (actions, bodies and things) and a form of expression (affects, words and ideas). The form of content and the form of expression are independent of each other – their relationship is one of reciprocal presupposition (2015:390).

In other words, a Deleuzian assemblage is the *process* through which the arrangement of various connecting elements *creates something specific in and of itself* (Buchanan, 2015). Yet, far from this conceptualisation, Buchanan finds that the ‘assemblage theory’ use of the term loses precision, thus making it “often indistinguishable from that of an adjective, serving more to name than frame a problem” (2015:391). It would be interesting to hear the view of Deleuze and Guattari on this issue, as they mention the “struggle and stakes involved” (2013:114) in the particularities between French and English translation (which is perhaps ironic considering they created ‘*agencement*’ through translation of the German word, ‘komplex’ (Buchanan, 2015)). ‘Assemblage’ as the chosen word by Brian Massumi, the English translator of *A Thousand Plateaus* (Deleuze & Guattari, 2013), furthers its common acceptance from English speaking scholars (Phillips, 2006). Due to its hegemony, I will continue to use the term ‘assemblage’ despite its imperfect translation but do so in the understanding that it encompasses a range of additional meanings (Buchanan, 2015).

Assemblage, in the most basic sense, is the way in which one body connects or binds to another (or multiple) to form a new arrangement. Through the arrangement of heterogeneous elements, an assemblage is a creation of events, experiences, things, and expressions (Deleuze & Guattari, 2013). In a commonly given example, Deleuze and Guattari describe the coming together of the bodies of a wasp and an orchid, and their co-constitutive connection creating an assemblage of reproduction (2013:9). Through this, they argue that it is the connections within the assemblage that correspond with becomings, hence the significance of this concept to this thesis. This study is an assemblage; the connections of myself as researcher, the participants involved, the theory informing the thinking (along with many more bodies), have all created the study as an assemblage. However, to properly see how assemblages work, they need to be pulled apart in order to be examined further. In defining the ‘tetravalence’ of an assemblage (2013), Deleuze and Guattari detail the four components needed for its workings. Firstly, they imagine an assemblage as a diagram comprised of a horizontal and vertical axis (see Figure 3, below). The horizontal axis is a correlation of ‘machinic assemblages’ (or what they term ‘content’, such as bodies, actions, passions, and the intermingling of all (2013)), and that of the ‘collective assemblages of enunciation’ (or expression, concerned with statements, incorporeal transformations and acts; see also the quote from Buchanan, 2015 above). The vertical axis maps the relationship between the territorialized and the deterritorialized; the

rigid territories of the assemblage stabilize – this is not to say ‘structure’, as there is no depth, structure, or hierarchy present in a rhizome – the body (system). Opposite this sits the “*cutting edges of deterritorialization*, which carry [the assemblage] away” (2013:103, original emphasis). It is in the movement of the between spaces on these axes that becoming blooms.

Figure 3: The Tetravalence of the Assemblage



In confronting this movement, Jackson and Mazzei determined when they began to put Deleuzian theories to work, that “an assemblage isn’t a thing – it is the *process of making and unmaking the thing*. It is the *process* of arranging, organizing, fitting together” (2012:1). How then has this process worked for this study? Here, the Deleuzian conceptualisation of machines is one that permeates the ontology as a whole. That is, to think not about the meaning, but to consider the *working*. What an event, a thing, an utterance *does* is the crucial movement within this philosophy (Deleuze & Guattari, 2013). This is what allows a researcher utilising these concepts to think about phenomena in an unconventional way; it enables new thoughts for longstanding ideas such as, in this case, academic language practices.

As mentioned above, the spaces *between* the lines are where burgeoning exists; however this can only happen when new ideas, events, experiences, things and/or expressions are encountered. In his philosophy of transcendental empiricism (Deleuze, 2014), Deleuze states that only the ‘new’ can create, and thus spark the movement in becoming. Paradoxically, as St. Pierre clarifies, “the new *already exists* in the world. The new is immanent, but it must be

created” (2017:1087, original emphasis). The challenge here as Deleuze and Guattari explain, is that the difficulty in generating a rupture to create new ideas is that “we lack creation. We *lack resistance to the present*” (1994:108, original emphasis). This leads to the question of *how* the new can be accomplished if we allow the already to consistently wash over us. The answer to this is held in lines and the concept of multiplicity.

The lines of a rhizome are threefold and are comprised of molar lines, molecular lines, and lines of flight (Deleuze & Guattari, 2013) which each function within the assemblage thusly:

- Molar lines, which are segmented rigid paths related to a ‘standard’ which is already set, such as the institution of universities or major language.
- Molecular lines, that are flexible connectors within the assemblage; they serve as conduits between the molar lines and lines of flight that respond to the disturbance the ‘new’ begets.
- Lines of flight only ever move and react to newness. They break away and may reconnect at different points in the assemblage, or expand the rhizome by creating a new assemblage through experimentation.

With the commencement of the ‘new’, ruptures in a molecular line happen, creating a line of flight, and ‘becoming’ (as will be elucidated in the next entry point). Through this, the rhizome is expanded by vast and diverse amounts of information that weave together, interconnect, or break away. These are the lines that compose a multiplicity. Deleuze and Guattari determine that “multiplicities are defined by the outside: by the abstract line, the line of flight or deterritorialisation according to which they change in nature and connect with other multiplicities” (2013:8). In simplifying this explanation, a multiplicity can be thought of as an organisation. Deleuze and Guattari liken it to skin as an organisation, “of pores, little spots, little scars and black holes” (2013:34). It is through a multiplicity that the intermingling and experimentation of and between the molecular lines occurs; a body ‘becoming minor’ (to deterritorialise) leads to growth of a rhizome and potential new connections in associated assemblages. This notion of constant and interconnected flux between heterogeneous elements is significant to this multifaceted study, and was the beginning of my fascination with Deleuzian ontology. That there is no singular, determining affecting event or direction in

becoming, or – as in the tree analogy – “a system of derivation: first the roots, then the trunk, then the leaves” (May, 2005:133), one system from which branches extend at different levels respective to experience/understanding. Rather, there is an entanglement of strands that constantly work to ‘create’ through a complex multitude of different intensities (Deleuze & Guattari, 2013). There is no ultimate end point to this process, or hierarchical separation of significance between language and matter, or the human and the non-human. No “center [sic] of significance connected to expanding circles or expanding spiral” (2013:148). As Deleuze and Guattari illustrate:

Puppet strings, as a rhizome or multiplicity, are tied not to the supposed will of an artist or puppeteer but to a multiplicity of nerve fibers [sic], which form another puppet in other dimensions connected to the first... An assemblage is precisely this increase in the dimensions of a multiplicity that necessarily changes in nature as it expands its connections (2013:7).

This quotation demonstrates the range of multiplicities, that ultimately form to create assemblages, as one of burgeoning complexity. In a basic sense, it is stating that the strings are not just connected to the hand of the puppeteer in an obviously physical way, ending where the control bar meets the flesh. It suggests that the movement of the puppet is not just generated by the random movements of a human arm or the will of the puppeteer. Rather, it is created through a complex collection of actual and virtual (terms that will be explained further below) relationships that stems outwards from the point of the collection of nerves needed to make the movement. The crux of this concept is that events are effected by a multifaceted amalgamation of connections. These ideas resonated significantly with me, as they spoke to the events happening within the assemblage I found myself part of as researcher in the masters classroom. In regarding all ‘knowledge’ to be incomplete and in a constant state of alteration (Deleuze, 2014), Deleuze and Guattari outline the concept of multiplicity to map the reciprocal flux of bodies and elements involved in becoming. Colebrook states:

The human subject is the effect of one particular series of experiential connections. From material impressions – sense data that are received by the body – the mind forms *incorporeal* ideas...experience is not confined to human experience, which means that there is a multiplicity of *worlds* (2002:81, original emphasis).

Through this notion, Deleuze and Guattari offer a way to demonstrate that knowledge is changeable and that ‘truths’ are revisable through the ruptures and connections that further

a becoming. As will be discussed at length in the next chapters, the interview data produced some interesting thoughts from this concept as to the working of partial knowledges that are incessantly made and unmade. The beneficial impact of these concepts can also be seen in the research design as discussed above. In my nomadic response to the events occurring in the classroom and interview spaces, the assemblage of the study grew through my 'becoming minor' as researcher (cf. Jackson & Mazzei, 2012). By having permission to be curious about the melee of other information present in the data (both physical and discursive), the concepts of rhizomatic thought, assemblages, and multiplicities allowed me to explore the breadth of the events that stretched further than the limiting extent of 'words'.

Through the above concepts, a further component in becoming is exposed: the current that flows through the molecular lines, and that spurs the leaps in the lines of flight. This current is the concept of desire and desiring machines. The impetus of the assemblage is desire, as Deleuze and Guattari state that "an assemblage does not exist without the passions...without the desires that constitute it as much as it constitutes them" (2013:465). For them, desire is not a lack of something yearned for, but the force that exponentially furthers the assemblage. Desire is a productive and conductive element to becoming "that generates relationship through a synthesis of multiplicities" (Goodchild, 1996:4). However, the current of desire as a machine is not one of spontaneity (Deleuze, 1997). Instead, it has already been informed by a lifetime of experiences and histories. As Tuck (2010) clarifies, "Desiring-machines work by cannibalizing desire, past desire, desire-in-formation...There is no new, pristine desire; there is no old, preserved desire; there is only desire that is becoming" (2010: 640). It is in this fluid yet forceful compulsion, full of experimentation without a specific goal. that desire creates connections in assemblages. Ultimately, desire is the producing force of reality (Deleuze & Guattari, 2013, 1994) through its role in rhizomatic processes such as those of thought, event, and expression. By gaining this perspective, I was able to consider how the desiring machines might be working for the participants of the study, making and unmaking their realities as masters students. This understanding was crucial to unravelling several strands that had become knotted in my thoughts of the data, concerning the apparent paradoxical motivation and resistance to studying (which will be discussed at length in the coming chapters).

Cumulatively, the concepts discussed in this entry way to theory reveal their imprint on this study through the general idea of interconnected conjunctions in ever changing being (Deleuze & Guattari, 2013; Barad, 2007). The freedom from an end point, or some ultimate goal to be achieved (a freedom that Strom (2018) writes about), allowed me to consider the interconnected features involved in the study that were not strictly 'about' academic language, yet were intricately involved nevertheless. Instead, I was able to explore the "and...and...and..." (Strom, 2018:26) elements in the events of the classroom, co-constituting an important role in the potential workings of a student's becoming.

Entry Point: Spaces and Territories

- Maps
- Territories
- Spaces
- Thresholds
- Affects

Through determining the form of the rhizome and the nature of unstable multiplicities, Deleuze and Guattari determine that theirs is a logic of maps. This is opposed to the epistemology of the tree, to which they ascribe that "all of tree logic is a logic of tracing and reproduction" (2013:11). That is, a hierarchical system of derivation implies a predetermined path, whereas a rhizome by nature does not follow a specified route and is not a replicable formation. Deleuze and Guattari offer the explanation that "a map has multiple entryways, as opposed to the tracing, which always comes back to the same. The map has to do with performance, whereas the tracing always involves an alleged 'competence'" (2013:12). In other words, to map is to create the new, to trace is to replicate. The problem with tree-logic-tracing in the context of thought is that it endlessly replicates and presents (or re-presents) sameness, thereby preventing the new from emerging (Stagoll, 2005). The rhizome, on the other hand, is a map for the interconnected yet instable image of thought in Deleuzo-Guattarian epistemology (Colman, 2005a).

I have begun this entry point with maps to set the scene for the ideas of territory and spaces to come and their significance in this thesis. As with many of the concepts outlined in this chapter, here is another complementary image of thought shared by Deleuzo-Guattarian and

New Materialist theory. In developing the concept of diffraction, Barad (2007) refers to Haraway's initial suggestion that "diffraction is a mapping of interference...a diffraction pattern does not map where differences appear, but rather maps where the *effects* of differences appear" (Haraway, 1992:300, original emphasis). Taking inspiration from this, Barad elaborates "on the notion of diffraction as a tool of analysis for attending to and *responding* to the effect of difference" (Barad, 2007:72, emphasis added). From these assertions, it could be argued that this process is similar to a rhizome being a map of the differences caused by lines of flight, plotting where they have de/reterritorialised within the assemblage, and the effects that has had on a becoming. Prominent researchers in the field, such as Jackson and Mazzei (2012) and Lenz Taguchi (2012), would seem to agree with this perspective, as they use these concepts concurrently in a theoretically enmeshed approach to thinking with data. Indeed, Jackson and Mazzei assert that "we see the work of Karen Barad as an enactment of the ontological shift made by Deleuze in a philosophy of immanence" (2012:9).

A rhizome is a map (Deleuze & Guattari, 2013), and in general terms, a map plots an area or a *territory*. For Deleuze and Guattari, a basic understanding would be that territories are the fixed forms of molar lines and molecular lines before they rupture. These are spaces where a categorisation has been established (Patton, 2005). Masny gives the example that "once a concept is created it is a territory" (2013:340). They give some form of stability to the assemblage (such as shown in the vertical axis of Figure 3). Degrees of territoriality are imagined by Deleuze and Guattari through geological structures of rock with varying levels of structure (sediment and sedimentary rock), the process they term 'stratification' which builds into 'strata' (2013). In elaborating on this concept, they state that:

Strata are Layers, Belts. They consist of giving form to matters, of imprisoning intensities or locking singularities into systems of resonance and redundancy, of producing upon the body of the earth molecules large and small and organizing them into molar aggregates. Strata are acts of capture...they operate by coding... (2013:46).

Though there is considerably more to this concept (such as the roles of the 'plane of consistency' and 'bodies without organs'), I will focus on the de/reterritorialization aspect for now as it is most pertinent to the study's thought apparatus. Though the ambition in Deleuzo-Guattarian ontology is always to become minor by deterritorialisation, that is not to say that

reterritorialisation is a negative division. It is a process in becoming; an encounter happens in an assemblage, and a molecular line becomes unstable and ruptures. A line of flight spurs a deterritorialisation in the multiplicity and is now in the process of stratification. However, the line at some point reterritorialises back into a territory strata of the multiplicity; thus, the assemblage has grown. Though seemingly counterintuitive to Deleuze's transcendental empiricism of newness and unstable movement, it is precisely this process of stratification that enables growth to happen by way of encountering the new (Deleuze & Guattari, 2013). A territory is not the 'bad place', but instead acts as a conduit for transformation for the forces of de/reterritorialisation which enables growth and becoming. As Parr (2005) asserts:

It is important to remember that Deleuze, as well as Guattari, is concerned with overcoming the dualistic framework underpinning western philosophy...In this regard, the relationship deterritorialisation has to reterritorialisation must not be construed negatively; it is not the polar opposite of territorialisation or reterritorialisation...In fact, in the way that Deleuze and Guattari describe and use the concept, deterritorialisation inheres in a territory as its transformative vector; hence, it is tied to the very possibility of change immanent to a given territory (2005:69).

It is this concept of reconstitution as an immanent process of stratification (Patton, 2005) that enabled me as researcher to prise apart some of the epistemological mechanisms of a student's academic becoming. In thinking of the layering involved in becoming, I began to see how encounters between students and academic language could be working by being in a constantly reassigned territory. This demonstrable process of continuous making and unmaking is furthered by Deleuze's notion of folds: "folding-unfolding no longer simply means tension-release, contraction-dilation, but enveloping-developing, involution-evolution. The organism is defined by its ability to fold its own parts and to unfold them...to a degree of development" (Deleuze, 2006:9). Through an 'event' (the instigation of a deterritorialising rupture) a fold is made, a layer is added, and the space around the territory is striated (textured). However, in the immanent process of stratification, immediately before the fold is made, the deterritorialised space is smooth – meaning nomadic movement (as discussed in the 'Provoking Nomads' entry) can happen (Deleuze & Guattari, 2013). This ongoing process flattens the folds of a territory, enmeshing and thereby creating a space without depth and therefore no hierarchical structure of precedence (once again, demonstrating Deleuze's and Guattari's opposition to trees).

Integral to these processes, and another Deleuzian space that has been central to my thinking about academic becomings, is the 'threshold'. "All consciousness is a matter of threshold", Deleuze writes, "*the ones selected in each order are those engaged in differential relations*, and hence they produce the quality that issues forth at the given threshold..." (2006:101, original emphasis). Extrapolating from this, a threshold is the point at which the experimentation within the line of flight takes a direction. Deleuze and Guattari elaborate on this concept by identifying that "the self is only a threshold, a door, a becoming between two multiplicities" (2013:291). The threshold is the moment of the *between* space in becoming, as discussed in the above entry point.

It was whilst conducting observations in the masters classroom that the influence of this concept on the study extended itself. As I was taking field notes of the encounters I was witnessing, I thought about Deleuze's notion of the threshold as used in practice by Jackson and Mazzei (2012). They state that due to the non-linear, dual role of a threshold to be both an exit and an entrance, it can imply excess. From this, they explain that "the excess of a threshold is the space in which something else occurs: a response, an effect. Once you exceed the threshold, something new happens" (2012:6). And so to the classroom and a provocation: when students exceed the threshold in an academic language encounter, can this be seen or noted in 'the actual'? Deducing from this, and thoughts of the always/already nature of becoming, I considered how it might be possible to see the actual resulting from the virtual interaction. I mention the always/already as it struck me that deterritorialising thresholds of the present can only (if at all) be glimpsed for the briefest moment before the line has become reterritorialised, by way of the processes detailed above. Thinking further from this understanding helped me access another component to the Deleuzo-Guattarian ontology of multiplicitous becoming: affect.

By the time thinking about thresholds had occurred, I had already made many notes regarding some of the consistent physical affectations of learners in the classes I observed. Whilst I will not detail these here (as they feature in Chapter 6), the realisation that I might be witnessing affects as part of the assemblage of the language encounter influenced the methodology of the study greatly. Although at the time of these affective events I knew *something* was

happening, it was not until much later in the study that I could make connections of what I had observed and the potential significance it posed. This realisation (or perhaps phenomenon?) will be considered in more depth in the beginning of the next chapter, where I explain this event in the research process through MacLure's (2010) notion of 'glimmers' in data.

Cole (2011) explains that Deleuze and Guattari do not offer an overt definition of affect in their work, as they consider affect to have potentially different meanings for different theorists (such as Cole's examples of Bergson, Spinoza, and Nietzsche). However, what is clear from their texts is the role of affect in becomings, particularly within the space of a threshold. In his discussion, Cole examines Deleuze and Guattari's perspective on affect, explaining that their writing:

...provides a connection between the creative unconscious, where the ideas and analyses are synthesised, and the plane of becoming that impinges immanently on everything that we do now...In terms of the power of language, affect sits in the unconscious in systematic and organised ways...Our society has made a huge investment in education, and this point of intensity is imbued and distributed with affect through teacher-talk and educational research. There is an enormous interconnected field here, through which educational affect makes things happen in the lives of teachers, academics and students, who may develop responses to power and language in unconscious and sentient ways (2011:550).

Not only did this understanding of Deleuzo-Guattarian affect aid my thinking of language in the study, it held a key element to the functions of becoming. Colman explains that "affect is the change, or variation, that occurs when bodies collide, or come into contact. As a body, affect is the transitional product of an encounter..." (2005b:11). Put simply, Deleuze and Guattari affirm that "affects are becomings" (2013:299). The concept of affect is placed within this entry point of 'Spaces and Territories' as it operates in the threshold of the virtual and the actual. Affect can be considered the amalgamated concoction of senses and forces, giving power to the destabilising moment of a deterritorialisation. Though a powerful and rupturing force, affect is not the same as desire. Colman illuminates the important distinction, that "affect operates as a dynamic of desire within any assemblage to manipulate meaning and relations, inform and fabricate desire, and generate intensity – yielding different affects in any given situation or event" (2005b:13). In other words, affect gives potential to desire, fuelling desiring machines through the body's ability to be affected. However, whereas desire is informed by

collective previous and immanent desires, affect is an unconscious experience without structure yet innate with potentialities. This understanding unlocked a considerable issue that arose from the data: how to think about language in this context when “thought must be responsive to sensations that go beyond its capacity to represent them” (Williams, 2005:52). By extension of this, language finds its limitations here.

Massumi (2002) recognises this inadequacy, stating that “linguistic expression can resonate with and amplify intensity [which he equates with affect] at the price of making itself functionally redundant” (2002:25-26). Corporeal bodies have their own expressions, the essence of which cannot always be fulfilled by language “because the body is radically open, absorbing impulses quicker than they can be perceived, and because the entire vibratory event is unconscious, out of mind... [the body] doesn’t *just* absorb pulses or discrete stimulations; it infolds contexts...” (2002:29-30, emphasis added). As Deleuze says, “that bodies speak has been known for a long time” (2015:295). Despite this primarily being a study about language, this understanding did not discourage me as it might once have. Instead it propelled my thinking to new areas, as affects extend the multiplicity further. Lorraine states that “we will never be able to express fully the sense of what happens to us, no matter how long we talk” (2003:38). This further demonstrates the importance of exploring the working of an event, and its physical elements. With how closely linked affect, language, and becomings are it was inevitable that this line would be followed. This is perhaps best demonstrated in Chapter 6, where the significance of affect in this assemblage – and potentially in the learning assemblage – is explored in detail.

Entry Point: Language and Signs

- Language in becoming
- Language as major order-words and minor pass-words
- Regime of Signs
- The Refrain

In the Tetravalence of the Assemblage (Figure 3), language is conceptualised through collective acts of expression and statements (Deleuze & Guattari, 2013). Working along an X axis, the Collective Assemblage of Enunciation could be considered as ‘the virtual’ in producing ‘the

actual' of Machinic Assemblages. Through this, and the understanding that both of these elements constantly function along a Y axis of de/reterritorialisation, we can visualise how language is intrinsic to becomings. However, in order to appreciate the minutiae involved in this action, the specifics of 'expression' must be uncovered.

Expression contributing to a collective assemblage, may be seen in how Deleuze and Guattari regard the functions of language. An idea introduced in the Literature Review chapter is power of and within a conception of language in this framework. As mentioned, language exerts power upon other bodies whilst also being powerful in and of itself. Or, put another way, language has the power to affect through its application in specific systems, yet it has a malleability that forms other kinds of power, such as subversion to the systemic use of other powerful language (Deleuze & Guattari, 2013). It is in this understanding that Deleuze situates an inherent paradox. "It is language", Deleuze states, "which fixes limits...but it is language as well which transcends the limits and restores them to an infinite equivalence of an unlimited becoming" (2015:2). Therefore, language sets the boundaries, such as seen through the notion of the State (discussed above), and also enables movement away from these borders in its limitlessness of potentiality, such as discussed above in the form of the nomad. Thus, language is a contributor to the construction of becoming (Deleuze, 2015). In this way, language does not function merely as a representation of a figured world, but is instead immanent to becoming by way of its various forms which we encounter ontologically (Deleuze, 2015; Deleuze & Guattari, 2013, 1994; Lecercle, 2002). As noted above, affect can often be wrought in bodies through various language events (Deleuze & Guattari, 2013). This understanding is particularly significant to this study, as I am considering the possible changes created in students' becoming through the language that they encounter. In accepting Deleuze and Guattari's view of language functions effecting ontological shifts, I am able to conceptualise the possible mechanisms of classroom language events in academic becomings, as presented in Chapters 5 and 6.

Deleuze and Guattari (2013) explain that, rather than being a tool for communicating information, a basic function of language is to impose instructions through what they call 'order-words'. Demonstrating this, they give the example of a schoolmistress teaching grammar rules to a class. They explain that in this act, "she does not so much instruct as 'insign',

give orders or commands” (2013:88). When in this form, language is to be obeyed and discipline is wrought (Deleuze & Guattari, 2013). This imperative use of language does not communicate information in a way that is productive for thought, it instead establishes rules to be followed (2013). In its obligation to be obeyed, language in the form of order-words is thus considered to hold power in its epistemological and ontological functions within society. It is from this position that language is seen to set boundaries as discussed above, with a notable link to the concept of the State. This form of language is thus seen as ‘major’, or dominant – as introduced in Chapter 2. The expressions of a major language are made through order-words, which function as governing instructions in society. Not only does major language set boundaries through order-words, but it also defines categories and spaces within social and institutional ‘bodies’ (Deleuze & Guattari, 2013). This can often be seen in societal definitions set by major order-words that produce ‘incorporeal transformations’ in bodies.

Demonstrating the process of incorporeal transformation, Deleuze and Guattari take Oswald Ducrot’s example (cited in Deleuze & Guattari, 2013:93) of the major form of language used in the juridical system. They explain, that it is “the judge’s sentence that transforms the accused into a convict”, and due to the dominant form of power held in such order-words, this transformation becomes “a pure instantaneous act or incorporeal attribute” (2013:93-94). By way of their role within major language, the order-words used here effect a change in the state of the body, or ‘attribute’. In the uttering of a dominant expression, a transformation occurs which alters the assemblage, and in turn a becoming, in its unlimited possibilities. These types of ‘socially sanctioned’ incorporeal transformations that order-words effect, are also ones of stratification (as is explained above), creating unyielding organised structures within a becoming (Deleuze & Guattari, 2013). The domains established through major language classify territories, and thus its power is found in its maintaining of order, or as Deleuze and Guattari explain, it is the “power of constants” (2013:118). However, it should be noted that order-words and their actions are not considered to be necessarily negative. Similarly to the discussion of the State and the nomad above, Deleuze and Guattari’s perspective on order-words is not one that views them as dichotomous, inherently ‘bad’ elements of language. Rather, order-words are considered as one part of a two-part linguistic process in becoming. The second element in this process is that of the ‘pass-words’ of ‘minor’ language.

Pass-words are codes that act in resistance to dominant language (Deleuze, 1995; Deleuze & Guattari, 2013). Pass-words operate “beneath order-words [working as] words that pass, words that are components of passage, whereas order-words mark stoppages or organised, stratified compositions” (Deleuze & Guattari, 2013:128). In doing so, the two-part process highlighted above is explained: “a single thing or word undoubtedly has this twofold nature: it is necessary to extract one from the other – to transform the compositions of order into components of passage” (2013:128). Although this is the most space that Deleuze and Guattari devote to explicitly discussing ‘pass-words’, they do explore the function of this form of expression in detail through their role in minor language.

Once more, the transformative power possible in language is apparent. Yet this time with minor language, the power is in the potential to subvert and challenge the major, dominant standard. This is what Deleuze and Guattari state as the “power of variation” (2013:118) in minor language. When met with the limits set by the major, minor language goes beyond these boundaries by disrupting the constants through its limitless variability. The function of minor language is ultimately to disrupt the constants of dominant expression to make it ‘stammer’ (2013). According to Deleuze and Guattari, minor language works by:

...constructing a continuum of variation, negotiating all of the variables both to constrict the constants and to expand the variables: make language stammer, or make it ‘wail,’ stretch tensors through all of language, even written language, and draw from it cries, shouts, pitches, durations, timbres, accents, intensities (2013:121).

This understanding of language interaction is significant within this study as ‘academic’ language could be considered as major, dominant language within HE. As Cole (2011) states of language in educational settings: “order-words are incorporeal transformations...that take on board power and life and circulate around institutions and places of education like the routing of electricity in plasterboard walls” (2011:554). As will be explored in Chapter 6, I plug into this notion and attempt to uncover how students may then subvert and disrupt the order-words of academic language in the classroom. In doing so, I hope to offer an alternative perspective on how these events may be working within the learning assemblage.

These concepts are significant to this study therefore, as they help to uncover how language functions in learning, and ultimately how it furthers the assemblages of becoming. In a similar

sense to the example of learning to swim in the Literature Review chapter (Deleuze, 2014), I argue that language is not generative to the process of learning if it is only instructional. As Deleuze says, “we learn nothing from those who say: “Do as I do”... [who] propose gestures for us to reproduce” (2014: 27). The commands of order-words given through major language are not part of learning or informing. Instead, Deleuze and Guattari consider that “every order-word...carries a little death sentence” (2013:89). Thus the utterance of order-words as a ‘death sentence’, in this context, could be read as a death or stoppage in the process of becoming/learning. However, the order-word, as Conley explains, is “capable of accounting for a double direction: it is a ‘little’ (or simulated) death, but it is also a warning cry or a message to take flight” (2005a:199). Therefore, the ordinal commands of major language are not conducive to the act of learning. However, when order-words are uttered, the destabilising function of minor language that may offer a variation as response *is* conducive to learning due to its ability to rupture a line of Flight. In other words, it is necessary to understand learning through the process of de/reterritorialisation.

As argued above, a line of flight deterritorialising away from the lines of a stratified territory, which then reterritorialises in a new space, is where learning (and becoming) happens. This is specifically so when minor language subverts the major. In accepting the concept of major and minor language, it is not the intention to state that there are two languages, but rather that there are two *languages within the same* language (Deleuze & Guattari, 2013). This does not mean that the minor form of the language is lesser to the major, or lacking in some way. Rather, it should be thought of in its *relation to* major language, and how the functions of these two elements act together within the overall Deleuzo-Guattarian ontology of transcendental empiricism. As noted in Chapter 2, Deleuze and Guattari sought to disrupt prevailing ideas in philosophy through creating a way to generate innovation in thinking processes (Deleuze & Guattari, 1994, 2013). It is in disturbing the conventions of a ‘standard’ that newness can proliferate in thinking and becoming, as also seen in the above explanation of lines of flight and deterritorialisation. The disruption from the minor form of the language causes ruptures in the constant state of the major. This variation of the language used then creates a reconceptualization of the major through a different form of the expression. Thus, minor language functions as a way to trouble the ‘conventional’, causing ruptures where a space for newness and learning (as opposed to conformity and instruction) can happen. The variations

that minor language produces “allows one to sidestep a constant instead of tackling it head on” (2013:121). It is in this way that we may think about becoming and learning with language in this framework. According to Deleuze and Guattari:

Minor languages are characterized not by overload and poverty in relation to a standard or major language, but by a sobriety and variation that are like a minor treatment of the standard language, a becoming-minor of the major language. The problem is not the distinction between major and minor language; it is one of a becoming. It is a question not of reterritorialising oneself on a dialect or a patois but of deterritorialising the major language (2013:122).

This in turn furthers becoming as it is not possible for the major to ‘become’, only the minor (Conley, 2005b). As I will argue in my reading of the data in the coming chapters, students could be said to engage the constants of major academic language by bringing their own variations to it in the form of minor expressions. In doing so, they become and further their learning assemblages.

However, how do students identify the standards of academic language, so that they may form a minor response? Coming back once more to the swimmer, Deleuze explains that although an instructor can show us the movement needed to swim, it is only when we encounter the water with the movement that we can learn in this relationship, “in practice as signs” (2014:27). Or put another way, the water and the body’s movements reacting to the water work together to form a sign which can be read (Colebrook, 2002): swimming. In this way, Deleuze (2014) thinks of teachers as those who we learn *with*. It could be argued that through the disrupting variations made in approaching major language, students engage in ‘practice’ (Deleuze, 2014) via their minor response to academic language: the sign is learning or becoming *with*.

But there are yet more signs involved here to uncover. Deleuze and Guattari have written explicitly about signs (Deleuze & Guattari, 2013; Deleuze, 2015), however I will only briefly focus on one specific area of this concept as it pertains to this study and the earlier discussion of major language: the regime of signs. Deleuze and Guattari assert that “we call any specific formalization of expression a regime of signs, at least when the expression is linguistic”

(2013:129). Thus, a regime of signs is directly linked with order-words (in its ‘formalization’) working collectively together. As Conley explains:

Order-words function as explicit commands or implicit presuppositions. They lead to immanent acts and the incorporeal transformations expressed in their form. They also lead to assemblages of expressions. At a certain moment these variables combine into a regime of signs (2005a:199).

Inferring from this, a regime of signs could also then be considered as a system, or ‘body’ that occurs within a collective assemblage of enunciation. Lecercle states that “a regime of signs...refers to a certain assemblage, rather than a general condition of the workings of language” (2002:94). It could be argued that the assembled expressions forming a regime of signs function to create a major language. A regime of signs is thus a territorial and stratified element within an assemblage. In creating the stabilizing territories, an assemblage also functions with “a plane of expression, or regime of signs...” (Lecercle, 2002:186). I argue from this perspective that the formation of ‘academic language’ itself may be considered as a regime of signs. This idea will be explored further when plugged into data fragments in the next chapter. The concept of a body of signs is significant here, as it may help us appreciate how conventions such as ‘academic language’ are formed. In aiming to uncover the intricate workings within student encounters with academic language standards, I plug into the concept of the refrain (Deleuze & Guattari, 2013).

Refrains are stabilizing motifs within an assemblage that help to form territories (Deleuze & Guattari, 2013). However, unlike the stratified territories found in concepts such as major language, refrains offer a different form of stability. In the chaos of unstable assemblage lines (such as lines of flight), the refrain is a rhythm from which we can create spaces of familiarity so as to stabilize the process of becoming (Deleuze & Guattari, 2013). There is a certain comfort in a refrain (Jackson, 2016), such as found in the remarks I gave at the end of Chapter 2: I carry the thought of ‘language in education’ as a refrain, it brings me security as it gives, to re-quote Deleuze and Guattari, stability in the “heart of chaos” (2013:362) that is the study assemblage. However, whilst keeping enough of its structure to stabilize the assemblage by forming territories, the refrain is also a space for production by way of its movement (Jackson, 2016). Though the topic of ‘language in education’ forms a territory, it is one that I can (and do)

deterritorialise away from and reconfigure, as will be demonstrated in the next chapter. Deleuze and Guattari explain that:

...the refrain is rhythm and melody that have been territorialized because they have become expressive – and have become expressive because they are territorializing...there is a self-movement of expressive qualities (2013:369).

In this way, the refrain allows us to consider how some territories may move and develop *with* us in a state of immanence (Bonta and Protevi, 2004, cited in Jackson, 2016). It could be considered that in territories, the refrain offers the becoming a stable (perhaps even safer?) form of deterritorialising. Whilst it is still a space for potential newness (through being a territory from which to deterritorialise away), the familiarity a refrain affords the assemblage is of reassurance in its movements. Thinking from this perspective, I explore the possibility of the refrain of academic language in Chapter 5, and how this may be working through a series of associations that move with the learner.

Through the concepts of major/minor language and order/pass-words, it may also be appreciated how language conventions are both perpetuated and accessed. Through plugging into these concepts, and that of refrain, I will explore in the next two chapters how the conventions perceived in ‘academic’ language may be considered as a body of signs, and how all of these elements could be working together within learning assemblages and student becomings.

Summary

In summarising the methodological entry points presented in the chapter, I have hoped to foster the idea of plugging in throughout the study assemblage. From this, I wanted to engender the sense of interconnectivity in each of the concepts covered, yet also to offer them as plateaus in their own right. I have done this as a precursor, as the idea of interconnected plateaus will be a feature of the analysis chapters to come. Whilst it would be fair to ask (as you may already have) why the ideas presented in this chapter are utilised and not other Deleuzo-Guattarian concepts, my response comes from Deleuze himself. In speaking of a class of students taking his course, Deleuze explains that “nobody took in everything, but everyone

took what they needed or wanted, what they could *use*, even if it was far removed from their own discipline” (1995:139, emphasis added). It could be argued from this quote, and the theory of multiplicity, that certain concepts speak to a researcher more than others due to assemblages brought to the event from previous unrelated encounters. Thus, I have used the concepts and theories here as I have understood them and how they work in the context of this study; I have taken ‘what I can use’. For me, these concepts *work*. I feel this notion is best summarised by Massumi in his foreword to *A Thousand Plateaus* when he declares:

Most of all, the reader is invited to lift a dynamism out of the book entirely...Deleuze’s own image for a concept is not a brick, but a ‘tool box’. He calls his kind of philosophy ‘pragmatics’ because its goal is the invention of concepts that do not add up to a system of belief or an architecture of propositions that you either enter or you don’t, but instead pack a potential in the way a crowbar in a willing hand envelops an energy of prying (2013, p xiii).

Chapter 5 Data Reading: Academic Becomings Through Language, Desire, and Refrains

Data that 'Glow' and 'Glimmer'

In the following two chapters, the discussions stem from a number of data 'fragments' that are offered at the beginning of each plateau of thoughts. In presenting the events/information in this way, a becoming happens: the event takes the form of 'data', whilst the data also becomes an event in and of itself. In my re-reading of the data, a new event in the study assemblage occurs, as explained further below in The Refrain of Academic Language. As in Jackson and Mazzei's 'data-as-machine' practice (2012), I view the data fragments (or 'chunks' as they call them) as Deleuzo-Guattarian machines to be plugged into. From these machines, I diffract a reading through the insights gleaned and offer the thoughts and questions arising from this.

I found difficulty in deciding which fragments of data to include in the thesis, as the study produced an overwhelming array of events, captured across observations and field notes, interviews, and filmed classroom footage. MacLure (2010) notes that when dealing with a mass of data, it is often a detail which catches your attention and 'glows', causing a frisson of intensity and connections. Engaging and re-engaging with the data allowed for certain aspects to 'glimmer' and 'glow' in this way (MacLure, 2010). From this, I found specific ideas and questions stayed with me, repeatedly troubling my encounters in thinking about the data. These troublesome aspects were the ones I became stuck on, and therefore needed a proper outlet to air the thoughts and questions that arose from them. These fragments of data, and the resulting thoughts, have been presented in plateaus but they all relate to the material-discursive intra-actions presented in the data. Though these particular strands of the assemblage have been prised apart and isolated for exploration here, they all come from a symbiotic middle and thus are all happening at once rhizomatically. Thus, as outlined in Chapter 1, my approach to thinking about these events is one that acknowledges that all of the connected elements involved are made and unmade together (symbiotically).

The overarching consideration in this chapter is the functions of language within the assemblage events. Due to the ubiquity of language encounters in the study, the connections

that arose in the assemblage were particularly interesting lines that I was compelled to follow. To this end, this chapter will focus on the relationship between academic language and the workings of desire, major and minor language, territories, and the refrain. The next chapter will offer plateaus discussing the intra-active material aspects found in the events of the study assemblage, such as affects, resistances, and bodies. In beginning to write this chapter, it became apparent that in order to coherently explore thoughts ruptured from these intra-active events I would have to fray the strands, separating them despite their symbiotic nature. Once more, though the events, ideas and territories offered here have been divided for clarity, it is intended for readers to think about these co-constitutive parts of the assemblage together as a whole. As such, there are several lines of flight that are marked in the text that can be followed to the corresponding section should readers wish.

As demonstrated in the previous chapter, the events and encounters occurring within the study assemblage are co-constitutional. Everything is in a constant flux of being made and unmade together (Jackson & Mazzei, 2012). This being so, the following chapters will feature some of the entry points into the assemblage; however, it should be understood that the elements presented are not exclusive of everything encountered in the data. As will be discussed further in Chapter 7, there are limitations to limitlessness. I have chosen to pry apart these particular tendrils because they have ‘glimmered’ to me in the re-encountering (MacLure, 2010), or have been features so overwhelmingly pervasive that they have positively beamed. However, it should be assumed that all of the data fragments presented – interview conversations, classroom observation field notes, and filmed footage – are partial and incomplete artefacts of being (Lenz Taguchi, 2012; Jackson & Mazzei, 2012).

I will state that I take issue with the term ‘analysis’, as this implies something other than what I am attempting here. Though I can ‘analyse’ in the sense of exploring and enquiring, to conduct analysis (such as in the traditional use of the term in research) would at some point demand ‘results’ and ‘findings’. In keeping with the thrust of Chapter 2, I feel it may be hypocritical to find fault in methodologies that produce ‘demonstrable results’ from their findings, and then do the same (or appear to attempt to do the same) myself. Instead, I would rather present the thoughts and questions that were spurred from the data. Becoming is an ever-occurring, non-linear event (Deleuze & Guattari, 2013), and this study situates itself in the acceptance of its

rhizomatic ontology. In embodying this notion – as the study is an assemblage thus also constantly becoming – I feel I may only ask questions and present my thoughts, encouraging readers to do the same to potentially produce something new from each reading.

Assuming Desire

Data Fragment Machines

The machines presented in this plateau are fragments of data that are plugged into one another along with concepts to produce a diffractive reading. The following pieces are taken from interview transcripts and field notes of classroom observations; the full version of the interviews presented in this chapter and the next can be found in Appendices 3, 4, 5, 6 and 7.

Transcript punctuation key:

Initials (e.g. L, H, or S) – participant

I – interviewer

... – pause

// – interruption and/or overlap

{ } – action

[] – context clarification

Fragment 1.a:

Lin transcript

L: Uhh I was just asking myself that questions {laughs} haha, yeah why not?! Maybe, it's because we're supposed to know in the masters degree//at the masters level we're supposed to know what we are//you know what they are {laughs} saying in that language...but yeah, for my personal reason I couldn't catch up//I mean I couldn't [understand straight away] so I had to catch up...

Fragment 1.b:

Karl, Haleema & Ella interview transcript

H: I don't know if it's just being on a masters course, or whether it's umm//cause it feels to me like this is a big change from psychology even though it probably isn't but//or maybe I'm just overreacting, but to me at the moment I feel like the lectures are not...they're not what I expected them to be, they're not as umm...it's like...there's times when I feel like, 'ok, the lecturers could say it in a much simpler way' {laughs} it's kind of annoying cause at masters level you should//you should be able to follow whatever they're saying

Fragment 1.c:

Karl, Haleema & Ella interview transcript

H: ...and I don't know why, you know sometimes I think 'what is it that they expect of us?' because like...I come from this university so I've actually been spoon-fed {laugh} for the major of my undergrad and now...I always want to know like 'what do you expect from us, is there a specific way of doing things?'

Fragment 1.d:

Serena interview transcript

I: so what do you think would happen if you didn't use 'jargon', if you didn't put it in your//[essays]

S: I think if I used more of it I'd get higher scores

I: why?

S: Because there's an expectation that you are going to use it

Fragment 1.e:

From observation field notes

Today I feel that theory (Bourdieu) and 'academic language' has been laced into the session more without the lecturer saying 'have you heard this term before' etc. None of the students ask what any words mean during the session.

Fragment 1.f:

From observation field notes

A reoccurring event in these classroom sessions is students' worry over assessments. Their questions become almost panicked when they are asking what they need to do for the essay, despite having detailed assessment criteria. This happens in most lessons interestingly and the lecturers outline exactly what students need to cover in their essays (the 'outcomes' matrix is also available for them to read).

Thoughts and Questions

The data fragments offered above are a small selection of those that pertain to this specific plateau of the study's assemblage. Though there are many moments that relate to this topic, I needed to create a sense of the ideas presented whilst also allowing readers clarity in the content of the data. It should be remembered that these fragments sit within a whole and that this assemblage has many interconnected multiplicities. These pieces are ones which have glowed in my repeated re-reading (MacLure, 2010) and questioning of the data. Through this process, my attention was drawn to these glimmering fragments, and connections were forged to other elements of the study (MacLure, 2010). This created the form of a rhizomatic thought

pattern in the arrangement of connective events in the data, arguably allowing more readily for a diffractive reading.

Importantly, the interviews from the above fragments were conducted fairly early in the masters course. The learners were perhaps especially concerned at this point with ‘expectations’ on them to understand the academic language they encountered upon immediately starting the course. An apparent increase in difficulty of the language used in class and the texts students read caused concern for many of the learners interviewed, and some overheard during classroom observations. Interestingly, many of the students interviewed for the study claimed a perceived “leap up” (a term used independently by several people) in the vocabulary that they were exposed to between their undergraduate study and the masters course. Granted, not all of the students had entered the course directly from undergraduate degrees; several (such as the majority of those in the fragments above, see Appendix 2) had joined the masters after many years out of education. For these learners, many stated that they needed to improve their understanding of the language in order to ‘catch up’ to their peers. This created an interesting sense of fission between the ‘leap up’ from undergraduate, where Haleema was “spoon fed” (fragment 1.c), and the ‘catch up’ of returning to education after some time. This dynamic provoked questions regarding the assumptions and expectations placed on masters students’ communicative competence.

If read individually, the above data fragments could suggest a representational reading of students when viewed through a ‘conventional’ discourse analysis lens. For example, viewed from a Critical Discourse Analysis perspective, they could be considered as evidence that these students are subjugated through academic language. Indeed, some of my very early thoughts of the events suggested this view of the encounters of the classroom. My early observations of the classroom developed a notion of students’ relationship with academic language similar to that which was discussed in Chapter 2. In these early thoughts and readings of both the data and theory, I aligned to the idea of lack of learner agency¹⁰ when faced with academic language standards, and the power implications this presented within the academic institution

¹⁰ It should be noted that here I use the term ‘agency’ as found in social justice discourses (e.g. Freire, 1996; Ayers, Quinn, & Stoval, 2009). I highlight this due to the differing use of ‘agency’ in New Materialism through Barad’s (2007) notion of Agential Realism.

(Fairclough, 2015; Crozier, et al., 2008; Street, 2009: see Chapter 2). The thought followed that the institution of the university placed an assumption on the communicative competency of students, identified by three main expectations: firstly, that learners understood the vocabulary used in lessons and texts enough to access the concepts within context; secondly, that they could synthesise this vocabulary into their own comprehension, enough at least to utilise it within their written assignments; and thirdly, that learners could do all of this without any formal teaching of this academic language. Had I continued with this vein of thought then I would most likely have coded the data in a way that best demonstrated support for my hypothesis. However, as I gathered more information from the classroom and interviews with participants, something jarred in the ideas brought forward. I began to read the data in an altogether different manner, shattering previous notions, allowing a burgeoning of alternative thoughts at odds with these initial ideas to rise through the cracks. That is not to say there are no issues with power in this setting; however the picture of the events as I read it shimmered and shifted when these data fragments were placed on top of one another and considered rhizomatically. Through the gaps in one fragment, other information layered beneath glimmered kaleidoscopically (MacLure, 2010) and an alternative thought emerged.

Through this process of diffraction – reading the data fragments through one another – a line of thought ruptured, my thinking about the events deterritorialised, and my ideas nomadically moved into a different space wherein I gleaned alternative information to that initially read from the data (Deleuze & Guattari, 2013). Whilst there are certain expectancies of students stemming from the university (such as the requirement to attend classes and submit assignments), in this specific context I began to see that the anticipation of academic communicative competency was perhaps not held by the staff alone – if indeed they held such an expectation, since this was never expressed in the data or interviews. In viewing the fragments and the ideas they triggered together, the notion was flipped, and provoked the question of whether these assumptions and expectation *were actually coming from the learners themselves*.

By diffracting the data, the reading and the thoughts it gave through one another, my attention was drawn in new directions that I potentially could not have noticed otherwise. MacLure identifies this as retroactive process “since you cannot recognise an example right at the point

of its emergence” (2010:282). As considered in the previous chapter, Barad’s (2007) conceptualisation of diffraction takes Haraway’s notion of noting where the “*effects of difference appear*” (1992:300, original emphasis) and uses it as a tool to respond to these effects. Mapping the effects of difference in the data fragments above, I considered the learners’ insistence on academic vocabulary expectations, and the lack of such suggestion from the educators, the effect of which thereby created an assumption. From this I could then respond by altering my perception of the fragments, through colliding my previous notions of power and agency with thinking of how the events were working. A new thought pattern surfaced from diffractively plugging the data machines into each other; I responded by viewing the students’ perceived assumptions and expectations as being produced and perpetuated by themselves.

Serena offers in fragment 1.d, that “there’s an expectation” on her to use academic language, that she terms “jargon”, in her assignments. Haleema illustrates her frustration that “at masters level, you should be able to know what they’re saying” at the beginning of the course, and her imperative to know “what do they expect from us” in assignments. These sentiments can also be found in Lin’s assertion that at masters level students are “supposed to know” the academic language they encounter. These fragments are then ‘read’ through the extensive classroom observation field notes (such as those above), wherein students express considerable concern over the assignments. The shift happens in my reading of these data fragments by an alteration to my perceptions of the ‘expectations and assumptions’ placed on the students. In the field note above, I ruminate on observing students’ extensive and repeated worries about their assignments. This was a consistent feature of the classroom observations with students, regardless of the stage in the course. Overlaying these classroom events onto the interview fragments, new connections began to emerge and glow, rupturing my thoughts.

In diffracting the events through each other, I could see differences and their effects in the events. Significantly from this process, it became apparent that at no point did any of the lecturers state that students must use academic language or that it is an expectation. Also, in none of the observations did the students ask about the type of language they needed to use in their assignments, and very rarely did anyone ask for clarification of a term used in class or

a text¹¹. Finally, the assumptions highlighted in these interview data fragments are particularly interesting given the various multiplicities that the individuals brought to the assemblage. As outlined in Appendix 2, many of the participant students had come from backgrounds outside of Education Studies, therefore adding another layer of complexity to how their own expectations functioned. It is significant that they felt they 'should' know the terms they encountered, despite never having encountered them before¹². The diffracted thoughts culminated in questions about how these events worked within the students' academic becomings. If these assumptions and expectations originated from the students themselves, what were they doing in/to the assemblage?

With the alternative ideas produced by diffracting these thoughts, I considered the workings of these language encounter events in 'academic becoming' through the Deleuzo-Guattarian 'toolbox' of concepts (2013). Deleuze (2015) contemplates the paradoxical inseparability of language and becoming in *Logic of Sense*. As discussed in the previous chapter, language all at once creates boundaries and categories, whilst also providing a limitlessness (2015). It is through this paradox that language operates as both the State and the nomad – one constitutes the other. In attempting to uncover the workings of this conceptual play in the data fragment events above, I arrived at major and minor language (Deleuze & Guattari, 2013).

As the State, major language works by establishing the territories, or lines of articulation, within an assemblage¹³ (Deleuze & Guattari, 2013). In setting limits, however, major language has its opposite: minor language, a molecular force which ruptures a deterritorialisation (as seen in the nomad). As illustrated in Chapter 4's 'Tetravalence of the Assemblage' figure, expressions work in tandem to reactions through de/reterritorialisation, thus creating 'becoming'. Through this concept, I considered the academic becomings of masters students as working within

¹¹ This can be considered as a line of flight in the study assemblage. Events pertaining to this form of resistance will be discussed at length in the next chapter; however, it is important that readers are aware of the symbiotic arrangement of connections present in academic becomings.

¹² This can be considered another departing rupture to an interconnected element of the assemblage. Thoughts pertaining to the embodiment of roles will be discussed at length in the next chapter. Again, I highlight this to reiterate the melee in attempting to untangle the chaos of a rhizome.

¹³ Discussed in the previous chapter and explored further in the next, major language sets the boundaries and rules of (and in its capacity as) the State through commands of 'order-words'. I will not follow this line of thinking here as it is a prominent feature of Chapter 6's Data Readings.

language encounters such as those in the data fragments: their assertion (expression) of the assumptions and expectations of the academic language they encountered impelled a nomadic movement (reaction). Through this tandem movement, I ask if the assumptions learners find within their studies might be working to fuel a form of 'minor becoming' in the learning assemblage. In considering the above relationship between assumptions about academic language, and the potential for nomadic movements in students' approach to it, I begin to imagine a rotating effect of assumptions within language and the resulting effect in students' encounters. This motion sees the assumptions then taking on a kind of force that permeates the academic language encounters within the learning assemblage. Through the circulation of academic language encounters, and the force of assumptions, a minor response may be produced in language events. This leads me to wonder whether the 'minor' becoming happening in these events is one of the academic language (or at least the students' approach to it) itself; does the melding of forces between assumptions and language encounters create a continuous ebb and flow, moving the learning assemblage into new areas and further student's becomings? This movement may then be seen to cause a rupturing, compelling students to deterritorialise away from the boundaries set by the language used in the classroom, to then reconfigure these 'standards' in their own terms¹⁴. In this event, the learner arrives at a threshold of possibility (Jackson & Mazzei, 2012), and whilst within it is reterritorialised in a new space of language understanding, with a potential furthered assemblage. This form of becoming through language encounters is explained further by Lecercle, as he notes that for Deleuze and Guattari:

[language] can also be said to be in a state of constant, because constitutive, flux, so that becoming is not an effect, to be judged by its results, from the vantage point of the end of a long-term process, but the very life, the very nature of language. Such variation, then, is the centre of any study of language, hence the persistence of the term 'system' in Deleuze's text: language does not vary haphazardly, but along lines of flight that can be charted, through movements of deterritorialisation and reterritorialisation that need to be carefully described (2002:66).

By unravelling these assumptions and expectations, I am provoked to wonder if the continuous riot of forces between the aspiration and the difficulty is the working part of constant making

¹⁴ A line ruptures here and can be followed to Affective Resistance in the next chapter, and the discussion of minor language acts in the classroom.

and unmaking through language. As the driving force in rupturing a line of flight, I began to wonder about how desire was working in learners' academic becomings. Desire is the fuel of becoming: "the positive and productive dimension Deleuze ascribes to desire makes it a social force... but also as a force able to form connections and enhance the power of bodies in their connection" (Ross, 2005:66). The volatility of stratification creates an immanent becoming embedded in language. To reiterate Deleuze's stance, "the event is coextensive with becoming, and becoming is itself coextensive with language" (2015:9). In considering this recurrent collision of expanding expectations about language abilities, I ask whether assumptions are the desiring force in an academic becoming. If assumptions act as a force of desire flowing through classroom events then conventional understanding of the status of assumptions is unsettled, and the assumptions can now be considered to pre-exist the individuals involved in the masters learning process. Rather than the 'learners placing assumptions on themselves', as proposed above, perhaps now it could be considered how learners are *placed within the assumption* through feeling the effects of its force in classroom events. Thus, it could be proposed that assumptions in this context do not originate from specific people as a 'view' or 'ideal' that they personally hold. Instead assumptions permeate the learning assemblage, affecting students and lecturers into movements through academic language encounters by the desiring force that they produce¹⁵. Through the event of a learner encountering language they feel they should understand but do not, this 'assuming desire' propels a response, a fold is created, and development proliferates (Deleuze, 2006). The process of this perpetual reconstitution adds layers of strata, creating newness in territories, furthering the assemblage of academic becomings. Deleuze states of the flux of force within immanent becoming, "there is something wild and powerful in this transcendental empiricism...the passage from one to the other as becoming, as increase or decrease in power..." (2005:25). From this reading, I am compelled to ask whether it is this assuming desire that helps stabilise the refrains of academic language 'standards' that perpetuate, as it may form part of the movement in the flexible structure from which the students deterritorialise (as will be explored further below).

¹⁵ This is a line of flight to the next chapter's conversation of minor language, in Affective Resistance.

Conceptualising ‘academic language’ as the State in this notion, the students’ nomadic movement of stratification could then be considered as the functional force of the assuming desire. Or in other words, the assuming desire propels the movement away from the State’s boundaries when students meet academic language. The assuming desire then is an opposing part of the process that stabilises the molar lines of academic language, by acting as a deterritorialising force that constantly moves the assemblage into new areas. Through the territories of the language encounters, assumptions could be viewed as the point of departure for lines of flight, which students traverse into spaces of becoming. Interestingly, in the compulsion of the assuming desire comes a conflict in the learners’ continual process of being made and unmade, as this force also powers resistance¹⁶.

With this remark it is important to remember that these events, indeed any events of an assemblage, are those of singularities (Deleuze & Guattari, 2013). Though these events may have shared elements, the processes would be working for each student individually. Working with the Deleuzo-Guattarian toolbox of concepts, Taylor and Harris-Evans state that it is:

...less a case of knowing what the different parts in the assemblage mean or ‘represent’, than of knowing what the assemblage’s components are, how they function, and with what other things they plug into *for that particular individual*. So, while it is clear that from the above data hotspots that there are shared factors amongst students...it is not the commonality of instances that matters, but the specificity with which those commonalities are articulated (2018:1260, original emphasis).

Diffraction of the data fragments gave the initial impetus to explore the alternative possibilities of academic becoming through application of Deleuzo-Guattarian concepts. Whilst I have illustrated my thoughts and questions on the plateau of assumptions and expectations, readers should remember that this is only one potential truth of many (Deleuze & Guattari, 2013). It is as I, as the researcher, have read the events – it is not a conclusive ‘result’. Thus, as the rest of this chapter and the next will demonstrate, there are considerably more potential lines of thought about language matters within this study. As Taylor and Harris-Evans go on to state, “assemblages do not sit still: what we present here are moments, or condensed events, in the

¹⁶ Once again, this is another point of divergence in the assemblage. See the next chapter to follow this line of flight to the plateau of resistance.

‘living’ mutating assemblage of transitioning that evolves with the student on a day-by-day, moment-by-moment, basis” (2018:1260).

The Refrain of Academic Language

Data Fragment Machines

Fragment 2.a:

Lin transcript

L: //oh well...well of course if they can...I think that they can use a simpler language while they're explain their ideas {laughs} cause I find that some articles//you know the whole article is just using its own language {laughs} that I don't understand and it's not even English I mean {laughs}, and then I think that in some//yeah they can explain it in a small simple way...

Fragment 2.b:

Serena transcript

I: and what would you say is 'jargon' then? What counts as jargon?//
S: ummm, things like, 'ontology' and 'epistemology'. When I look at...when I was a student in the 80s, I graduated in '85 I did art history, and I look at my thesis as we did then...I don't understand {laughs} a word I wrote, because it's all, um technical, academic language. Whereas, when I look at my dissertation that I wrote in 2010, I understand it {laughs}, and that's, you know, sort of 20 30 years in between...
I: So, are you...you're using 'jargon' to mean 'academic language'?//
S: academic language, yeah.
I: and that's how you describe it, 'jargon'?
S: well, it's designed for only people who understand it to use...you know it's...it's jargon {laughs}. It's, it's a language which excludes people from understanding...
I: Yeah, with that then, what do you think...what's the purpose of academic language? What does it do?
S: {inhales deeply and then sighs}... ... if I'm being really cynical, it just says we belong to a gang. You know, 'you're in our group. You've achieved this status' ummm... ... yeah it validates the qualification, or... or umm... yeah I suppose that's what it is; it says you've reached...it's...it's like learning languages...some people learnt Latin, other people didn't.

Fragment 2.c:

Roger transcript

R:...Being an academic, I think, means to try to live within the language that's described as dense and ermm...what's the word? To some degree provides a barrier//and I spend all my time in these sessions [masters classroom sessions] on an ipad hitting the dictionary button and going 'what do they mean by that

word?’ and often its layered so in order to get to one word you’ve got to get through three more...

Fragment 2.d:

Serena transcript

S: right at the beginning, you got so much information coming at you and you’re sort of thinking ‘gosh am I expected to...I didn’t understand a word of that’ and then you ask your colleague and they go ‘neither did I’ {laughs}.

Fragment 2.e:

From observation field notes

In making the language of research surveys accessible the lecturer has said “Being academics, we use these words. Normal people, real people, don’t talk like that”.

Fragment 2.f:

From observation field notes

The lecturer has repeatedly used the term ‘heavy’ when discussing the texts for required reading (lecturer: “is it too heavy?”, students: “yeah, it is heavy”). This has been a really common phrase in classes, students stating that the language is too ‘heavy’ for them to understand the text.

Fragment 2.g:

From observation field notes

At the close of the lesson, the lecturer says “some texts are hard to read...it’s like ‘what kind of language is this?!’” {laughs, some students laugh slightly too}

Fragment 2.h:

From my research journal

I have now completed the final interviews I will hold with students. Out of the seven participants, four arranged to speak to me one last time. I’ve held these interviews throughout the past few weeks and they have taken place in person (Serena) and over internet video calls (Karl, Roger, and Ella). It was interesting to speak to each student as they seemed to have developed significantly in their studies. This was most apparent in the way that they spoke throughout the interviews. For example, Ella said in the interview that she’d struggled with the theory and language at the beginning of the course and as such, didn’t really ‘get into it’ too much, but this had since changed. From the interview – E: “even my writing now, like cover letter and stuff, it’s...much different”. I asked in what way and she said, “I think just more professional, more academic, more clear and concise than it was a year ago”. She also said that learning on the MA had given her the “discourse to have dialogue about” Education Studies and issues in policy which she used when talking with people in her life (i.e. if someone asked her what she did) as she felt “more confident to talk about it in that way”. However, Ella also still spoke of her struggles with theory, stating that she still felt that academic language was not ‘clear and concise’ most of the time. Another notable example came from Roger, who began our interview talking about Deleuze and being drawn in to his theories but finding the language obtuse, yet he started talking about it almost immediately and was chatting to me about my work with Deleuze. Roger also talked about his experiences on the MA through various qualitative research methods, such as Likert scales, semantics, and “qualifying

statements” to describe what he feels he’s gained from the course. Within this, he also talked freely about the concept of Hermeneutics in how he thought he learned on the MA and how he saw other students in their approach to their studies. I found this very interesting as he melded his talk of experience with theory unreservedly, however he still maintained that he still struggles with the academic terms. He stated in the final interview – R: “I don’t think I use the terms and the language easily, I have to think about it, it feels like a second language...”...

Thoughts and Questions

Connecting in the arrangement to the previous section, this plateau of thought will also consider language in becoming. However, that is not to say that the other areas which are not emphatically related to language are less connected to this one and the former. As noted, all of the plateaus of thought offered are entangled and interdependent in and of one another. In unravelling some of the threads in the study’s assemblage, the rhizome is flattened, and the sections sprawl outward from each other as a vast web. By flattening the arrangement, I am able to isolate and view specific events or thoughts without the precedence effected by the ‘deep’ and ‘surface’ epistemological model of more conventional language analysis (see Chapter 2). This means that nothing is prior in the assemblage, as discussed in the previous chapter, there are only middles that can be entered.

I begin this section by reiterating the necessity of flattening of the rhizome and being mindful of arranged connections, as it opens a route into the early notions I met in the first readings of the above fragments. Discussed in the previous section with MacLure’s (2010) ‘glow’ and ‘glimmer’, hot spots (as termed by Taylor and Harris-Evans, 2018) in data often only appear in re-reading and re-exposure to the events and thoughts. As before, it is this process that also works to help forge connections in the thoughts associated with events in the data (MacLure, 2010). Through this, I find that engaging with my earliest thoughts about the events (written in field notes or research journal entries) produces a diffractive reading in and of itself. This is so as the re-reading of the data itself is a new event in the study assemblage: by acknowledging that I as the researcher exist within the assemblage (as opposed to placing myself outside the assemblage, dissecting events from a distance), this re-reading places me within the event from which the flattening of the rhizome is occurring. Whilst it could be easy to deride this practice as ‘reflection’ or ‘reflexivity’ – the antithesis of diffraction (Haraway, 1992) – the actuality of it is more nuanced. In returning to earlier ideas on the data, I plug into them as

machines for thought. As I approach these notions, I do so with the concept of diffracting them with new events, information and senses I have encountered in the time between. To those original thoughts, I bring with me more thoughts in the study's multiplicities which creates the 'reading through one another' process. Here, I am not simply reflecting on thoughts from a fixed position and seeing the same image of thought as before. Working with thought in this way is not therefore reflection, but rather thinking as an unfixed process of diffraction. Barad (2007) asserts that creating diffractions such as this is epistemologically imbued within our being in the world. She argues that:

...[diffractions] highlight, exhibit, and make evident the entangled structure of the changing and contingent ontology of the world, including the ontology of knowing. In fact, diffraction not only brings the reality of entanglements to light, it is itself an entangled phenomenon (2007:73)

To see the working of these thoughts, as in the beginning of the previous section, I will briefly visit my initial notions regarding the above data fragments to contextualise the diffraction. In a similar vein to the ideas concerning 'assumptions and expectations', I initially considered the factors of power and agency at play within 'academic language' as a standard of vocabulary. Discussed in Chapter 2, the concept of learners being locked out of masters education through language recurred in my beginning the study. Preoccupied with what Street deems "*hidden features*" (2009:2, original emphasis) implicit in the standards of academic writing, I wondered at the access levels afforded to students grappling with the language of their course. With many studies focusing on the equity of HE students and the learning opportunities for those experiencing adversity (as highlighted in Chapter 2), I became somewhat stuck on arborescent epistemology (see below) and its implications for the social justice issues within education. If, I reasoned, students could not understand the 'academic language' from the start of the course, their access to the content would be restricted and they could not progress further in their studies. Thus, highlighting inequality in the language of academia, my initial thoughts on language deemed 'academic' were – quite frankly – suspect. Upon embarking on the study and from initial readings of the data above, I engaged with the idea that much of 'academic

language’ could be reduced to pretentious synonyms, where ‘ordinary’ or ‘everyday’ language could be used instead¹⁷.

From this, I wondered if it was the responsibility of the university to readjust the ‘standard’ to allow for students lacking in the required/desired communicative competency or offer facilitation by way of a course-based intervention, such as those alluded to in Chapter 2. Here I became stuck on the epistemological ‘tree’, feeling that the only way students could progress was ‘upwards’. Taylor and Harris-Evans (2018) discuss the transitions involved in learners entering higher education. In their study, they consider the literature based around an arborescent progression of student transition. They identify issues within the discourse of assimilation for university students in following the ascension-based model of Bloom’s taxonomy (2018). The issue of ‘upwards’, they state, is that it applies a prescriptive model for learning, the basis of which situates knowledge(s) in a hierarchy of priori or ascendancy. By thinking of (be)coming-to-know through a Deleuzo-Guattarian lens we can accept a non-linear, rhizomatic and altogether messier process of learning and being (Taylor & Harris-Evans, 2018). Thinking in this way then helps illustrate the complexity of learning as a continual process of becoming as it is “...suggestive of an ongoing, unfinishable process in which the ‘self’ continually emerges in each new act of knowledgeing” (2018:1262).

Though my participants had already achieved undergraduate degrees prior to joining the masters, there was still an apparent issue with their ‘transitions’ (to borrow from Taylor and Harris-Evans) with academic language as demonstrated in the data fragments above. It was from re-reading the fragments through the lens of additional understandings that I began to see glowing areas of potential alternative thoughts in these events. The concept of assemblage was key to this shift, as were the motions intrinsic to deterritorialisation. After being released from the arborescent model of knowledge and knowing, I was able to consider the altogether more complex and nuanced Deleuzo-Guattarian rhizomatic concept of learning, as a myriad of

¹⁷ At this juncture, I would like to state that I am not suggesting that this is the case (or not) in all scenarios. In reiterating the assertion of earlier, this is only one potential truth of many and it is informed by singularities particular to this assemblage. I am aware that the wider matters involved in higher education, language, and learner equity and agency are far more complex than this (such as explored by McKay & Devlin, 2014). Indeed, there are significant disadvantages that students face at HE, however this study does not have the scope to explore these issues.

heterogeneous elements that are ontologically inseparable and messy. As Taylor and Harris-Evans demonstrate, “thinking of knowledge and knowing via the concept of the rhizome shifts the focus from knowing as cognitive intellection to knowing as an embodied form of (be)coming-to-know” (2018:1262).

In seeking to view the workings of becoming – or (be)coming-to-know – the entanglement of assembled multiplicities allows for the ‘reading’ of an event (Masny, 2013) and thus the unravelling of its intra-active properties (Barad, 2007; Lenz Taguchi, 2012). Accepting these concepts as an onto-epistemological process of becoming, I came to consider learning as an assemblage that is “an emergent, temporarily stable yet continually mutating conglomeration of bodies, properties, things, affects and materialities...things combine together in complex configurations” (Taylor & Harris-Evans, 2018:1258). From this, the practice of diffracting my reading of the data seemed almost compulsive, I felt I could not help but read the insights I gleaned from one reading with another. Yet, I confronted a persistent issue in my attempts to splay the threads involved in the matter of academic language in the classroom: what counted? Although some authors have categorised and defined ‘academic language’ (e.g. Street, 2009; Becker, 1986), I kept finding issue with how what I saw in the classroom married with these. Despite seeming trite now, in the early days of the study I likened my research topic to ‘shortbread’, due to the crumbly texture of language. Each time I would grasp upon an idea of what ‘academic language’ was, it would quickly disintegrate between my fingers as I realised the inseparability of language from itself.

I struggled to articulate my thoughts as I was bound by the language I sought to study (similar to that which St. Pierre (1997) discusses). In trying to isolate the ‘academic language’ for a closer look, I found myself struggling to articulate ideas in attempting to unsuccessfully distance my writing from the language of the study. In trying to explain my thoughts of the data, I fell into a cat-and-mouse situation of needing to use the ‘academic’ language to study students asking, “why can’t they just say it in a simpler way?” (this actual phrase was used frequently in anecdotal settings, but the sentiment can be seen in Lin’s interview in fragment 2.a). This was when I began to think about how little understanding the actual ‘language’ mattered in this study – the standards of academic nomenclature and structure were almost background interests at this point. Just as my thinking of epistemology shifted as I encountered

more Deleuzo-Guattarian concepts, so too did my perception of language in this context. This realisation radicalised my thought processes as it was no longer a matter of pinning down what the language *meant*, but it was how the language *worked* that became the crux of the matter. Before I could explore this, however, I needed to uncover why I found a loss of articulation, and how being bound to language expanded the machinations of the assemblage.

In diffracting the above data fragments, along with knowledge of the events I had observed, it became apparent that the language in the masters classroom was not necessarily working in the way I had originally perceived. Despite students such as Serena regarding academic language used in texts or lectures as purely elitist (e.g. “you’re in our group”, fragment 2.b), I began to read fragments such as this through other pieces of data and came to an alternative view of the situation. Initially, I read Serena’s assertion as an equity claim regarding the alienation of masters learning by way of the language used. However, I then read this insight through further fragments and thoughts. Specifically, I plugged this into data where students gave an example of words they felt were ‘heavy’ or ‘academic’. In a fascinating juxtaposition to the singularity with which I endeavoured to view the fragments, students interviewed individually overwhelmingly gave the same two words as examples; ‘ontology’ and ‘epistemology’. This was also not an example given exclusively in the study; countless anecdotal encounters I had had prior to, and in the midst of, the study saw my peers and other students quote these terms as instances of what they felt ‘heavy academic language’ was. Reading the original interpretation of ‘academic language as power to deny agency’ through the repeated use of ontology and epistemology as ‘academic language’ examples created an interesting alternative pattern of difference in my perspective. Again, the image of what I had initially perceived cracked and from the fissures rose an alternative. Whilst it was fair to suggest that these two words are difficult terms to explain and understand, they are not simply high-status words that can be swapped out for ‘simpler’ ones, they are *concepts*.

Whilst I recognise that there are practices and standards of academic writing, such as not using contractions – part of the ‘hidden features’ that Street (2009) spoke of above – it was not these, but rather the words relating to concepts that the students identified. This being so, it

is the concept words that I will explore¹⁸. Students touting ‘ontology’ and ‘epistemology’ as ‘heavy academic language’ created an interesting puzzle for me. Although I could not ignore that these were the terms participants presented as what they considered difficult language, I could also not ignore that they are specific terminological words in the philosophy of education. An Education Studies masters course that did not cover ontology or epistemology would arguably be negligent, as they are considered key theoretical concepts. How then, could I think about ‘academic language’ and the difficulty that students faced with it, if it was apparent that the issue was actually about *theory*? The puzzle formed, and a puzzle being a problem by another name, Deleuze and Guattari suggested concepts as a solution (2013). My solution was to plug into the concepts that allowed me to consider how theory-based language was working in academic-becomings, namely the notions of the regime of signs and the refrain.

After arriving at the diffraction above, I then considered how this realisation might work in the study assemblage, leading me to ask how these examples came to be the ones repeatedly given. Plugging into the concept of the refrain (Deleuze & Guattari, 2013) I endeavoured to diffract these thoughts to seek an alternative perspective on this phenomenon. I asked whether it could be that terminological words were offered, instead of other potential ‘academic’ aspects to language, due to the defining nature of the territory in which ‘academic’ major language is situated. Through the lines of articulation (as territorial lines of the assemblage), the standards of language considered ‘academic’ are set, thus granting them a ‘proper name’ (2013). In other words, it could be considered that as a perceived ‘standard’ – which has been ‘articulated’ and therefore defined, categorised – ‘academic language’ is less an act of expression within the assemblage of enunciation, and more a concept, or ‘body’ of the State. An incorporeal transformation has thus been attributed, and the language that is considered ‘academic’ becomes a body forming a regime of signs (2013), as defined in the previous chapter.

I then asked how this could be working in the study assemblage: why was it that students gave concepts as examples of academic language and not other elements of academic writing? By

¹⁸ The only other major ‘academic language standard’ that students offered as an example was the common reluctance of speaking in first person. This is another line of flight in the assemblage and will be considered in greater detail in the next chapter.

diffracting this question through the thoughts above, I began to consider the impossibility of preceding a molar system that has been coded into territory. In the crystallisation of the strata, it is difficult to isolate its individual elements due to their ingratiation into the 'social' (the social being academia in this context) regime. The effect of which is that I struggle even in attempting to express these thoughts here. Systems such as these work to structure our worlds, therefore it is not easy for us to strip the layers of the strata to reveal the mechanics involved as we are also part of these systems. As Deleuze and Guattari explain:

But it appears difficult to analyse semiotic systems in themselves: there is always a form of content that is simultaneously inseparable from and independent of the form of expression, and the two forms pertain to assemblages that are not principally linguistic (2013:129).

Hence, this could then be said to work in tandem with the assuming desire as explored above, territorialising the (assumed) expectation of academic language use as a regime of signs. It could be thought that 'academic language' is working in the academic becoming assemblage, by being a body of the State from which students de/reterritorialise nomadically.

In conceptualising academic language as a body of signs, my thinking then followed the lines of articulation and I began to diffract the fragments of students' interview transcripts, with some fragments from field notes of classroom observations, both shown above. As alluded to in Chapter 2, considerable weight was given to the term 'heavy'¹⁹ when lecturers and students talked about 'academic language' (or 'theory language', as above). What I found interesting in this was the perceived unity in the sentiments of the students asserting that texts could "say it in a simpler way", and lecturers' declaration of 'heavy' language to be found in those texts. When plugged into each other, my thinking was led to the concept of the refrain and the flexible stability this gives to our worlds.

An assemblage is an opus of becomings, a cacophony of diverse elements zigzagging (Mazzei & McCoy, 2010) simultaneously. However, even these mangled and chaotic rhizomes need some form of structure to support and stabilise the endlessly rupturing lines of flight. Herein lies the concepts of territory and the refrain (Deleuze & Guattari, 2013). When plugging these

¹⁹ This point marks another line of flight that continues into Bodies of Matter in the following chapter.

tools into the thoughts of academic language functions in learners' becomings, they allowed my thoughts to enter a new realm. As demonstrated above, I had begun to consider the prospect of academic language standards comprising a regime of signs, assuming the role of the State to the students' nomad. Diffracting this thought through the question of what this interplay of bodies might be producing, I became aware of the potential co-constitutive features of this intra-active relationship. I wondered, does the repetition of 'heavy academic language' form a refrain through its having a domain of properties and recurrence, yet a flexibility that moves with students' becomings (Deleuze & Guattari, 2013)? Could it provide a necessary territory, even perhaps a secure space, in the encounters masters students faced in their becomings? Unravelling this thought, I turn to Jackson, who affirms that "the creation of territory is the very function of the refrain, and it carries with it the potential for deterritorialization" (2016:183). She continues that "a refrain, then, makes us feel secure. It constructs and expresses a home" (2016:188). Following this line of thinking, I was encouraged to ask whether academic language as a refrain functioned as protection in the students' becomings; by the assertion that 'heavy academic language' is something everyone finds difficult (even the lecturers), it performs as a buffer against individual failure (cf Serena's quote in fragment 2.d). In other words, refrains such as 'heavy academic language' provide a base from which learners may find commonality, the security of which guards from the pressures of academic becomings, offering "comfort in the chaos" (Jackson, 2016:188).

Though a refrain marks out a territory within the assemblage, it is a "fragile territory" (MacLure, 2016:173) and thus is yet another unstable element within the assemblage. Refrains enable newness to emerge through affecting immanence²⁰ and make movements with the learner in their becoming (Jackson, 2016; MacLure, 2016). As such, though the lines and connections of assemblage change, the refrain does not – instead it moves with an assemblage and may function differently in the new spaces folded into a becoming as it is needed. Supporting this, Bonta and Protevi (2004, quoted in Jackson, 2016:183) add that, "the refrain becomes the sonorous shell of the body, and accompanies it through whatever relative de- and reterritorialization it undertakes" (2004:133). When this insight is read through thoughts from

²⁰ A line of flight erupts at this point. It can be followed in the discussion of affect and resistance in the next chapter.

later interview encounters (as discussed in my research journal entry, data fragment 2.h), I began to wonder how this specific refrain had worked within the assemblages. Arriving at the notion that lines of articulation produced the ‘normative’ practices (Taylor & Harris-Evans, 2018) of academic language, I was then able to think about how this served to provide learners with a scaffold from which to rupture a line of flight, moving nomadically to a new understanding. As highlighted in my research journal, I had noticed several instances of the students using theory in our discussion to explain some of their points in our final interviews. Though of course this could have been influenced by the structure of the interview as will be discussed in the next chapter, it interested me how the students had arrived at this point of (seemingly) relative comfort with this language.

When diffracted through some of the thoughts from later interviews, I considered the new way in which these students spoke, threading the technical ‘academic’ language in their speech²¹. For example, as seen in fragment 2.h, Roger uses several references to academic theory and technical terminology in our final interview in a manner that suggested he was comfortable with using it. He weaved it into many different areas of our conversation as a means to explain his point, such as using the theory of Hermeneutics to explain how he felt he had progressed on the course. Even though the repeated assertions of ‘heavy’ or difficult language were maintained throughout, students had begun to use academic terms in new ways during our final interviews. In these later interviews, students used theory language throughout our discussion, weaving their thoughts and comments around concepts of Education Studies that they previously regarded as difficult. Though the student’s learning assemblages had altered and changed throughout the year, the refrain had remained yet was perhaps functioning in a different manner (such as considered in the Affective Resistance plateau in the next chapter). These instances reaffirmed the idea of language working as a refrain in this context, and I could regard Jackson’s (2016) stance anew²². She states that:

Repetition is key to this ontology, and because a refrain is something that is repeated to produce rhythmic difference, its territorializing function is entirely ontological.

²¹ Another line of flight has happened here concerning language and the relationship to bodies. This will be considered in detail in the next chapter.

²² Yet another line ruptures at this point, to be picked up in discussions of repetition in the next chapter’s Affective Resistance.

Furthermore, refrains are open-ended processes such that they can be carried into new territories and take on new functions and expressions (2016:184).

Gathering all of my above thoughts, I arrive at the notion that academic language functions as a territory-defining threshold (Jackson, 2016). In the students' becomings, 'academic language' assumes a paradoxical role of providing territorialised lines of articulation, and the threshold from which lines of flight may rupture. In a learner's academic becoming, the refrain of 'heavy academic language' serves to provide comforting and flexible territorialised spaces where newness can emerge. The refrain offers a safe space for students in their becomings, a "centre in the heart of chaos...it jumps from chaos to the beginnings of order in chaos" (Deleuze & Guattari, 2013:362). It is a point from which the virtual mutates and transforms into the actual whilst remaining familiar, and thus the assemblage grows through these encounters. As Deleuze and Guattari determine, becomings happen through a process of "and . . . and . . . and . . ." (Deleuze & Guattari, 2013:26), in which refrains provide a nurturing space for growth ready to rupture to newness at any moment. What the refrain does in instances of academic language encounters is form a territory from which to resist the chaos of the rapidly deterritorialising event, to offer the individual a space for security to focus on a selected area or task (see Deleuze & Guattari, 2013:362). As Jackson holds, "the refrain is a transversal movement sweeping through [a territory]. The refrain is a vector, an intensity" (2016:188). From these thoughts it is possible to see how the refrain of 'heavy academic language' works in the learning assemblage: offering stability in spaces riddled with unstable lines of flight, yet also the possibility for moving *with* the changes wrought in student's becomings. This refrain is "like a rough sketch of a calming and stabilising" that is also already able to "open onto a future...[and] meld with it" (Deleuze & Guattari, 2013:362-363).

Summary

Summarising the thoughts offered in this chapter, I have attempted to provide a diffractive reading of events in masters students' academic becomings by plugging into various Deleuzo-Guattarian concepts. I have argued that becoming is a rhizomatic process, acknowledging the entangled arrangement of connections in the assemblage. I have questioned the possible functions of language encounters in masters level learning, and tried to demonstrate their workings through the tools of Deleuzo-Guattarian ontology. Endeavouring to illustrate the

symbiotic nature of the heterogeneous elements of the assemblage, I have identified routes to the lines of flight and have reiterated the need to read events as mutual happenings.

As stated above, though I have read these fragments together, I do so whilst being fully aware of the individuation present in the events. In isolating and forming plateaus of the strands involved in the assemblage, I have attempted to create a sense of academic becoming through the discursive practices encountered by masters students. Providing a reading of learning elements that may be taken for granted, I have argued for exploration to reveal potential alternative thoughts in the relationships between academic language practices and masters students.

Finally, my aim throughout this chapter has been to offer my reading of these events. It is, however, only my reading and I have approached it with the multiplicities of the study already with me. Another reader, bringing their own collection of knowledges, may find a different reading when encountering the data presented here (and in the appendices). For Deleuze and Guattari, being is a matter of singularity – the individuation of our empirical encounters implies inexplicable frisson with which we each read an event through our own actuality. To that end I encourage these alternative readings to help continue the study assemblage as a creative process in the production of the new. In the next chapter I approach data fragments once more with the intention of creating further spaces for thought.

Chapter 6 Data Reading: Affective Resistance and Bodies of Matter

Why Matter Matters

Following the focus on language as a refrain and the potential desire in assumption in the previous chapter, I will now consider some of the material elements present within classroom events. In this second, and final, Data Reading I will explore classroom language encounters through the material, non-linguistic and incorporeal components involved, including: affect, bodies, space, and digital devices. Through plugging into theory and data, and diffracting thoughts and questions that arise, the possible functions of materiality and matter within the events presented as data fragments will be uncovered. This will lead me to develop some alternative perspectives on an area of classroom language that is not often considered, as will be explained further below.

In the last chapter, I offered some thoughts and questions on what I perceive to be the discursive elements involved in the study that I had isolated from the data. Similarly to Chapter 5, this chapter will consider data fragments from my observation field notes and interview transcripts, diffracting thoughts and questions from them. In an attempt to give clarity to the entanglement of the assemblage, I will once again separate some of the strands to explore material responses and events occurring within the language encounters. Previously, I began each of the sections with demonstrations of how my thinking evolved with the plugging in and diffracting of data fragments and theory. However, I will be deviating from this feature in the following section and delving straight into the thoughts generated from the events as they were diffracted. The overarching subject of this plateau mainly concerns some of the material facets involved in the data.

When beginning the study, I had not fully considered the implications that these matters could or would have on/in language encounters. Due to this, I did not approach these elements in the same way, meaning that I brought fewer preconceptions to thinking about this data than I was previously aware of. As explained in the introductory chapter to this thesis I consider that, being a masters student immediately prior to beginning this PhD study, I initially brought preconceptions that I had gained during this time to the early thoughts of the data. Upon re-encountering these events in re-reading the data, it struck me that the reason I had not

anticipated the material elements involved in classroom language incidents as a student was because of my proximity to the lesson itself. Being integrated into the masters classroom environment as a researcher unfolded the entangled material aspects for me. By being present in the classes without being a student, I gained a new perspective and read these events as they happened (and as I re-encountered them later) through my own previous experiences as a learner. Sitting in the classroom this time, I did not have the same concerns of being a student; now my attention was given to the learners and their experience. Having this distance meant that I could tune into the events around me that created the lesson assemblage, providing me with awareness to materiality involved that I had not previously appreciated. Once I acknowledged the importance of bodies and things involved in the learning process, threads of matter weaved themselves prevalently throughout the study assemblage. An additional reason why I may have previously given little thought to the materiality of communication is perhaps due to the dominance of discourse within the field of language research. The traditional emphasis of words in this area of research has rendered the material elements involved in communication as merely 'dumb matter' (e.g. MacLure, 2009, 2016). However, as highlighted in previous chapters, there is a growing community of materially-oriented researchers (e.g. Coleman & Ringrose, 2013; MacLure, 2013a, 2016; Jackson & Mazzei, 2012; Masny, 2013; Lenz Taguchi, 2012; Cole, 2012) who work to demonstrate the symbiotic material-discursive connections of a language encounter. Through my proximity to researchers such as these, and the understanding of the Deleuzo-Guattarian view of an 'intermingling of bodies' in assemblages (2013), I have since become aware of the significance of matter in language events.

Before I begin to unspool these threads however, it is necessary to explain what 'material' means in the context of this study. An interesting feature in the work of Deleuze and Guattari is the motif of material entities in their concepts (such as machines, spaces both smooth and striated, rhizomes, territory and landscapes). The implication of these ideas lends a materialist quality to the reading of Deleuze and Guattari's work. Indeed, Deleuze is considered as having a specifically materialist focus to his philosophy (Marks, 2005; Cole, 2012; Mullarkey, 1997). However, I would argue that this notion could be taken further to suggest yet more connections between Deleuzo-Guattarian transcendental empiricism and Barad's intra-active New Materialism. Whilst I should reiterate that this study is still firmly situated within Deleuzo-

Guattarian ontology and will not be venturing further into New Materialism (for the reasons stated in Chapter 4), I still find that there are correlations between the two onto-epistemologies. As Deleuze and Guattari themselves explain, “an assemblage, in its multiplicity, necessarily acts on semiotic flows, material flows, and social flow *simultaneously*” (2013:24, emphasis added). Recognising material as entangled within discursive systems and encounters is central to further demonstrating the nature of rhizomatic becoming. Within the symbiosis of assemblage elements, the material and the discursive relationships burgeon in tandem. As demonstrated in the work of other researchers (such as Lenz Taguchi, 2012; Jackson & Mazzei, 2012; Hohti, 2015; and Cole, 2011, 2012), appreciating intra-active relationships is key to unravelling becoming in data. Recognising this thought process, I will explore these features so that I may better appreciate the arranged connections and workings involved in academic becomings. Once more, these thoughts are meant to be read with those offered in the previous chapter. They are not meant to ‘represent’ all of the material elements that appeared within the study; as with the discursive, they are fragments of the events that glimmered (MacLure, 2010) in my immersion in the assemblage. The pieces of material data that will be offered here, concern the physical expressions of affect from students (both verbal and non-verbal), the matter of digital devices in the classroom, and bodies – both as non-human entities and human embodiment.

Affective Resistance

Data Fragment Machines

Fragment 3.a:

From observation field notes dated 15/11/16

When lecturer asked for discussion [in a lesson regarding visual methods in research], a lot of the students shift their gaze down, you can only see eyelids – with lots of folded arms [this was a very common ‘stance’ for students during some of the more theory led sessions throughout the year].

Fragment 3.b:

From observation field notes dated 17/1/17

All of the students seem to be listening to the lecturer and either have their arms crossed over their torso or the hands on their face/over their mouth

Fragment 3.c:

From observation field notes dated 29/11/16

Lecturer asked a follow up question [regarding Participatory Research]. A few students stayed still and moved their eyes to other students in the room.

Fragment 3.d:

From observation field notes dated 17/1/17

One student...began to 'mmm' through her fingers on her mouth in agreement with what the lecturer is saying. This student has said she is from [an African country], the lecturer has relayed experiences of being a black female in education. They have shared [their] experiences of the impact of the Western 'ideals' on education, which they have discussed in the session. The lecturer has begun to discuss emotive topics, this student has been 'mmming' and has moved her hand into her jacket so that it is over her heart.

Fragment 3.e:

From observation field notes dated 19/1/17

Lecturer gives some personal experience examples of prejudice, some women are nodding and 'mmming'.

Fragment 3.f:

Serena Interview Transcript

I: when the lecturer asks in the session if everyone's done the reading, you have read it, will you say yes and want to talk about it or not?

S: I'll say yes but I probably won't want to talk about it

I: Why?

S: {sighs} umm... .. I think it's just the fear of getting it wrong, you know. If nobody else has read it and you have...oohh, did you actually get it right?

Fragment 3.g:

Jo Interview Transcript (the full interview transcript can be found in Appendix 7)

"...at the moment it still does feel like that kind of scrambling//still like looking and still always referring back to the theory or referring back to whatever it is I'm using to be thinking "am I doing this right? Am I doing this right?" so I think when it becomes almost second nature then I will feel more like I've gone from student to academic if that makes sense? But then I don't know if that will ever happen! That's always my kind of worry, is like...it's that thing of like, will that ever happen//will it ever come or will I//will I always be thinking about "well I don't know this, and I don't know this, and I don't know this"// I dunno..."

Fragment 3.h:

Roger Interview Transcript

"...I'm not a proper academic, like dad was..."

Fragment 3.i:

Haleema Interview Transcript

"I think maybe it's because, kind of on this course I feel like I don't 100% know what I'm doing {small breathy laugh} so I feel like I should find out as much as possible first before I ask a question and {Haleema talks very quickly through this entire bit}...I'm kind of a little bit scared of looking stupid {small laugh}"

Thoughts and Questions

During the early classroom observations, I became aware of (and fascinated by) the physical movements of students in direct correlation to language encounters. Upon rereading my field notes, such as the fragment offered above, it struck me that these bodily gestures were also working within the academic becomings assemblage through language. As shown in the fragments above, these gestures mainly consisted of movement between students' eyes, hands, and mouths, often with sequence-like regularity during lecturer talk. Plugging these observations into Deleuze's thoughts of affect, I began to consider the significance of the body parts involved in these movements. In offering a brief preamble to this section, I am not strictly concerned with the theory of affect in and of itself. That is, as discussed in the 'Spaces and Territories' entry of Chapter 4, I am aware of the various conceptions of affects identified by researchers and authors (such as Brian Massumi, Ben Anderson, and Kathleen Stewart). As Cole states in his evaluation of affect through Nietzsche, Spinoza, and Bergson:

One should not therefore try to teach the truth of affect, nor rationalise it into a coherent or unified 'affect theory' but instead use it to develop theory that will help to sustain and modify one's views with empirical evidence and the fluctuations that may be contained in this evidence (2011:550).

Therefore, I shall only really be offering a glimpse of a slice of affects presented in the data, without unravelling too much theory informing their existence. Rather, my focus here will be on what the expressions of affect do to the assemblage and how they function in academic becomings by the further lines they splay. The extent of entanglement involved will become apparent throughout the remainder of this plateau.

Finding inspiration in Spinoza's thoughts on bodies, Deleuze and Guattari (2013) argue that a body can affect, and can be affected, in/by its relation to internal or external forces, bodies, and/or elements. Recognising this power between people, discourse, and things they determine that in "relations composing, decomposing, or modifying an individual there correspond intensities that affect it, augmenting or diminishing its power to act" (2013:299). They further state that affects function within/as forces involved in an assemblage (2013), leading to some key connections between affect and desire that will be examined further shortly. In essence, and to re-quote Deleuze and Guattari: "affects are becomings" (2013:299).

Interestingly, the expressions of bodily affect that caught my attention most in the classroom could be considered in two forms: verbal and non-verbal. Each of these forms of expression was produced mostly in direct relation to elements of lecturer talk within the classroom. When reading the fragments above (notably in fragments 3.a, b, c, d and e) through one another, a thought emerged regarding their consistent occurrence. Plugging this thought into the Deleuzo-Guattarian concepts of repetition and intensities a rupturing of several lines of flight in my thinking flourished. Whilst both the verbal and non-verbal manifestations of affect happened in conjunction with classroom language events, with the plugging in, I began to think about their different functions within the encounters. As seen in fragments 3.a and 3.b, the non-verbal gestures such as eyes darting downwards, lids half closed, and hands covering mouths were very often in correspondence with lecturer talk. In these instances, the lecturer would either have asked, or sounded as if they were about to ask (though the question may have been rhetorical), the students their thoughts on the topic of the lesson. In contrast to this, the verbal affect expressions of ‘mmmming’, happened often in times of lecturer talk where there was no obvious expectation of a response from the students. They were consistent in that they occurred during the lecturer’s talk. Upon reading these fragments through one another, what became most apparent was the type of lecturer talk happening at the time of each event. Interestingly, the non-verbal displays of affect (though present in all classes) were more frequent in lessons that worked closely with theory and academic texts (such as those exemplified in data fragments 3.a, b, and c), whereas the verbally presented affective events were always in relation to lessons wherein the lecturer had drawn from personal experience or real-world examples, to demonstrate theories pertaining to the lesson (as illustrated in data fragments 3.d, and e).

It could perhaps be concluded that the students shifted their gaze away from the lecturer so as to not get their attention, that their hand-over-mouth gesture is a physical act of blocking and denying language. The ‘mmming’ could be considered as a response of acknowledgement that the student is also having that experience: that is, they are demonstrating their agreement with the lecturer in a verbal yet non-linguistic way. Certainly, these would be standard interpretations within a language analysis study, where the speech particle of ‘mmm’, for example, would be categorised as an ‘agreement token’ that moves the speaker’s narrative

forward (cf. Tolins & Fox Tree, 2014). Though this could be seen as a somewhat representational view of the affective events, this analysis is certainly interesting. However, this is a line I will not follow here. Though it could be tempting to extrapolate ‘meaning’ from these physical responses to language, to ask ‘why’ they are happening, I did not want to pursue this idea. The issue I found with this thought is that it did not allow me to consider how these affects were working in the learning assemblage. Indeed, Deleuze and Guattari assert of physical events such as these, “it is affect in itself, the drive in the person, and represents nothing” (2013:303). Reading the fragments together, along with plugging into this Deleuzo-Guattarian concept, led me to think away from this. When diffracting the fragments through one another, another picture formed around these instances in the classroom that allowed me to consider the function of the events.

The juxtaposing response mechanism is particularly interesting when considering that each of them, regardless of their differences, are responses to a language encounter. By not responding, the students give a response; they have indicated that their response is silence²³. By giving the verbal cue of ‘mmm’ as if in agreement, they have given a response, a contribution without needing to comment²⁴. Either way, these responses are part of the classroom assemblage, and each impacts the lesson in ways that could always lead to a potentiality of events. As Deleuze states, “the event has a different nature than the actions and passions of the body. But it *results* from them, since sense is the effect of corporeal causes and their mixtures” (2015:97, original emphasis).

Limitless potential in the assemblage is considered by Deleuze and Guattari as a part of the becoming process of de/reterritorialisation (Deleuze & Guattari, 2013). They postulate that in the erupting of a line of flight, there is a moment of unlimited potential outcomes in the event happening within a threshold of becoming (2013; Jackson & Mazzei, 2012). Reading the data

²³ At this point in thought, a line erupts. Readers can follow this into the next section where resistance to asking for help is considered.

²⁴ It should be noted that silence has been written about by several researchers, such as Mazzei (2013b) in her theory of ‘voice without organs’, and Jackson and Mazzei (2012) with their concept of ‘desiring silence’. However, I will not be drawing from these sources in my exploration. Though interesting insights, I diverge from their stances in my consideration as I will be looking at the physical movement that accompanies silence which many other studies do not (thus potentially adding something to the literature concerning silence in communication).

fragments through this concept, I arrived at the idea of affect in the classroom to potentially be functioning as a physical echo of learners' virtual/actual threshold of cognition. However, upon re-emerging into the affect data the notion of 'motif' glimmered, causing a diffraction with this thought. As stated at the beginning of this section, it struck me that often when witnessing the classroom displays of affect I noted them as a sequence, as *repetition*.

Deleuze finds significance in repetition (2014). Though his conception of it is complex and multifaceted, my focus was drawn to the relation of repetitions and intensity. For Deleuze (2014), the process of repetition is one that produces difference through intensities. The maximum threshold of an affect is driven by intensities that may be reached through repetition. As Cole explains, "practice is thoroughly connected to language by the affect that one may produce due to the synthesis, analysis and representation of any repetition of an action" (2011:552). Intensities propel difference in repetition (2014) and thus further becomings via expanding multiplicities in the assemblage (Deleuze & Guattari, 2013). In considering the repetition I perceived in the physical manifestation of classroom affects, I began to think about the limits of intensity impelling them and their function within the learning assemblage. I wondered whether the repetition of sounds that seemed to have an affective force, concurrent to classroom language encounters, could be the threshold of immanence between the virtual and the actual. In this event, I then asked, could it be proposed that the verbal and non-verbal expressions of affect are the overspill from the limit of intensities, manifesting as a physical expression of feeling. As Cole explains on Deleuzian intensities:

This writing is populated by conceptual figures such as rhizomes and the machinic phylum that synthesise and distribute the arguments as they occur. Affect appears as a connective element in this argumentation that takes particular ideas and points of intensity and makes them open to reabsorption and usage in novel ways (2011:550).

When thinking about this notion in relation to the study, I began to think about implications of the difference created in the physical repetition of movement and its varying intensity. Colman states that:

Affect is an experiential force or a power source, which, through encounters and mixes with other bodies... becomes enveloped by affection, becoming an idea, and as such, as

Deleuze describes, it can compel systems of knowledge, history, memory, and circuits of power (2005b:12).

I abstracted from these ideas the notion that the intensity of the affective classroom language encounters could be working as a process of productive repetition. As illustrated in Colman's quote above, the intensity of affect has a limit. Once the maximum threshold of affect intensity is reached, it spills over into 'affection', wherein it assumes a new form in potential feelings or emotions (Baugh, 2005). Marking the difference between the two, Deleuze and Guattari assert that "affect is the active discharge of emotion, the counterattack...affects are projectiles just like weapons; feelings are introceptive like tools" (2013:466). In exploring the ways in which affect functions within a space of threshold, Cole (2011) draws on Deleuze and Guattari:

Becoming, [while happening in a gap], is nonetheless an extreme contiguity within [the] coupling of two sensations without resemblance, or, [it could be figured as] a light that captures both of the resemblances in a single reflection... It is a zone of indetermination, as if things, beasts, and persons endlessly reach that point that immediately precedes their natural differentiation. This is what is called an affect (Deleuze & Guattari, 1994:173, cited in Cole, 2011:552).

Plugging this concept into the fragments of data 3.f, g, h, and i, my thinking shifted once more, uncovering further potential working of affect in academic becomings. Through this action, I began to think of the possibilities connected to the assertions students gave relating to their fears, or that hinted at feelings of shame. Diffracting these statements with the classroom expressions of affect and the concept of intensities, I began to question the functions involved in the relationship they presented. I asked if the feelings of fear and shame identified in the student's interviews could be overspill of the intense affects felt in the classroom. Baugh states that:

Bodies are affected by different things, and in different ways, each type of body being characterised by minimum and maximum thresholds for being affected by other bodies...If an external body is combined or 'composed' with a body in a way that increases the affected body's power of being affected, this transition to a higher state of activity is experienced as joy; if the combination decreases the affected body's power of being affected, this is the affect of sadness (2005:36).

Obviously, there is a question that arises here about how the ‘miming’ works in this assemblage, as it would not commonly be regarded in the same sphere as the negative connotations of ‘fear’ and ‘shame’. It would be fair for another reader of these events to suggest that these contributions might be associated with a positive learning experience, while the non-verbal could be viewed as negative in line with the feelings of fear and shame. However, it was following the thought line offered by the above diffraction that altered my perception of these functions of classroom affect in academic becomings. I found that to avoid the snare of thinking about the learning experience in a binary way, as either ‘positive’ or ‘negative’, I would return to the notion of the rhizome. In remembering that the process of learning is a mass of entangled, complex and heterogeneous elements, so too are the affects and feelings produced by it. Therefore, the affects and associated feelings in this context do not necessarily fit into a dichotomous example of ‘meaning’ as either good or bad. This conceptualisation freed my thoughts on the matter to wander the lines of flight and consider how it could be working in the overall act of becoming. From this a key consideration for the study assemblage as a whole came into view – that of *resistance*.

Resistance is another such example of a term that traditionally has negative connotations (cf. MacLure, 2009). However, following Deleuze and Guattari’s advice that concepts are the solutions to problems (2013), I will elevate the term resistance to that of a concept. It is in the conceptualisation of ‘resistance’ that the assemblage threads attached to it unspool and its mechanics become apparent²⁵. In this role, resistance acts as a force. Appreciating the connotations of resistance as an opposition or refusal of something, I also began to view the concept of resisting as a denial of something desired. This collision of ideas allowed me to see a new pattern in thoughts on resistance: that it is a force *both* of being repelled from and being drawn into. From here, my thoughts sprawled and connected to other ideas within the study assemblage, whilst also considering the repetitive nature of the resistance as identified in the affective features of fear and shame. In considering the productive cycle of difference and repetition, I began to think about areas in the data fragments above where the intensities of this motion could be apparent. Identifying repeated features of shame and fear from the

²⁵ Though I acknowledge that Deleuze writes of resistance often as a political matter, I will only be referring to it here in the sense of it being a productive force. However, I do appreciate that higher education in the UK currently involves many political issues.

students' interviews, I arrived at the connection of resistance by diffracting these fragments through the idea of the assuming desire as explored in the previous chapter. By doing so, I encountered the possibility that the fear and shame I saw, leading to resistances, could be working in tandem within the assuming desire as a productive force. Accepting that affect functions as a "dynamic of desire within any assemblage to manipulate meaning and relations, inform and fabricate desire, and generate intensity" (Colman, 2005b:13), I connected the act of resistance to the force of the assuming desire. The result of this diffraction led me to regard resistance as a productive affective element in the learning assemblage²⁶.

Resistance was observed in various forms throughout the study, most commonly in reading, and not asking for explanation or clarity when needed (see further below). However, it was also apparent in its power to compel students to continue their studies, despite their affective fears and potential embarrassments in doing so. Reading these events was particularly interesting, as it allowed for a window into the immanence of academic-becoming and the cycle of repetition in thinking and learning. In conceptualising resistance as an affective force in the assuming desire, I gained insight into the processes of learning and becoming. As Semetsky explains, "thinking is not a pre-given exercise of some cognitive faculty, but is always a second power of thought, *born under the constraints of experience as a material power, an almost physical force*" (2009:95, emphasis added). In affectively resisting, students nomadically move through the terrain of the learning assemblage, settling somewhere new until they become deterritorialised once more (Deleuze & Guattari, 2013). This act of repetition intensifies, pushes and pulls the students through their masters learning, furthering the assemblage into an academic becoming. As Cole demonstrates, affect in a classroom setting can take the role of "undermining scholarly authoritarianism" (2011: 550). This kind of affective resistance could be a way for students to exert their own power on the refrain of academia. However, as discussed in the previous chapter, this refrain of language is not always a detrimental force on students' academic becomings.

²⁶ Another reader of these events and thoughts may ask why I have not explored an apparent 'resistance desire' as I have the assuming desire of the previous chapter. Though I acknowledge that this is a definite area for further thinking, I will not follow this line here. This is because in unravelling these threads of the assemblage, my attention was grabbed by the further offshoots they spurred. I wish to continue with affective resistance for this chapter, however intertwined it may be with desire. This again highlights the glorious chaos of an assemblage and ever-expanding middles, exemplifying the 'multiplicitous' possibilities of reading events that I wish to demonstrate in the thesis.

Once more, it must not be forgotten that in the multiple reels unspooled in these diffracted thoughts – verbal and non-verbal expressions of affect leading to shame and fear leading to affective resistance leading to becoming – the catalyst of these events always comes back to language. At this juncture in my data reading, I wanted to reconnect some of these threads to better see the mechanisms involved. Coming back to the earlier discussions in the previous chapter of difficult language, I wondered further what role resistance took in this machine. As noted above, it would be fair for another reader of these events to question why the seemingly endorsing nature of the ‘mmm’ has been placed within a discussion of resistance. I have done so because I see a connection of threads in these encounters that lead back to the idea of the forces and intensities acting within becoming. The notion of the pulling force of resistance, to withhold from something wanted, when diffracted with the unpleasant feelings of shame and fear presented in the data led to a new line of thought in the possible function of resistance. The exceptionally complex relationship of forces and desires working together to repel and attract students in their own learning processes, propelled my thinking to plug into Deleuzo-Guattarian ideas of affective forces in becoming, leading to thinking with the concepts of major and minor language.

In a Deleuzo-Guattarian conceptualisation, as outlined in Chapter 4, language has two distinct, yet interdependent, functions, namely constant (major) and variable (minor) language (2013). As also discussed in the methodology chapter, becoming minor is a process of deterritorialisation, spurring at a point of flight in the lines of the assemblage to new connections. As a nomadic response to major language, minor language moves through the assemblage, subverting the conventions of the major, and reterritorialising in a new space of further becoming. In applying these concepts to the data fragments 3.d and e, reproduced below, I found the thoughts that were created concerned the transformations happening within these language functions. To recap:

Fragment 3.d:

From observation field notes dated 17/1/17

One student...began to ‘mmm’ through her fingers on her mouth in agreement with what the lecturer is saying. This student has said she is from [an African country], the lecturer has relayed experiences of being a black female in education. They have shared [their] experiences of the impact of the Western ‘ideals’ on education, which they have discussed in the session. The

lecturer has begun to discuss emotive topics, this student has been 'mmming' and has moved her hand into her jacket so that it is over her heart.

Fragment 3.e:

From observation field notes dated 19/1/17

Lecturer gives some personal experience examples of prejudice, some women are nodding and 'mmming'.

I found it very interesting that there seemed to be a form of low stakes endorsement happening within the students' 'mmming' expressions of affect, especially considering that they were most often spurred by lecturer talk that contained examples of personal experiences as a way to explain theory within the lesson. It was in this glimmer (MacLure, 2010) that I began to see potential connections between this form of language and a potential subversion being made by the lecturer, along with possible support for this from students in nods and 'mmm's (perhaps encouraging the lecturer?).

Working to de/reterritorialize subjects, minor language enables the power of change in the continual variations its subaltern status affords, producing shifts and repositioning's in a becoming through its flexibility. Becoming minor in expression is to make major, dominant, language "stammer" or "stutter" (Deleuze & Guattari, 2013; Lecerle, 2002:26), to create movement of change. The continuous variations caused through minor language acts create movement on the de/reterritorialization axis of the learning assemblage. Plugging into these ideas and reading the above data fragments, could it then be suggested that students and lecturers are engaged in an encounter of subversion? And with this, could this act potentially be considered as trying to make the standard of academic language expected in a masters classroom 'stutter'? This might be seen as the action of 'becoming-minoritarian' within the classroom, a vital stage in becoming through language, that of the subaltern route; "it is the passage of that which is underway" (Deleuze & Guattari 2013:21). The affective actions of expressions undulate with constant variations from minor language, producing the perpetual motion of change through variable expressions. This is caused by the employment of pass-words. Recapping briefly from the Methodology chapter, Deleuze and Guattari suggest that pass-words promote the ability to cause flexibility of passage in meeting order-word. To re-quote Deleuze and Guattari, "there are pass-words beneath order-words. Words that pass, words that are components of passage" (2013:128). From this understanding I was led to ask

whether lecturers' use of personal experiential-based examples (in lieu of the technical terminology of theory) in lessons, could be considered as pass-words helping to encourage the 'passage of that which is underway' in the learning process.

Having plugged these ideas into one another, I asked whether this movement between forms of language worked to facilitate the furthering of the assemblage (and thus learning). Of language acts such as this, Deleuze states that, "...it is the task of language both to establish limits and to go beyond them...the event is coextensive with becoming, and becoming is itself coextensive with language" (2015:9). In producing the variable acts of minor language in these events, lecturers and students may be seen to work together in the language encounter (the assemblage of enunciation) in subverting the expectation of major academic language. Students, in response to the lecturer's potential subversive language, act on resistance fuelled by the assuming desire (machinic assemblage of bodies), causing the de/reterritorialisation understandings in the lesson content and thus promoting learning. The forces acting within such language encounters may generate an intensity that could be seen in the form of the 'mmm' displays of affect. As Cole explains:

The teacher's language will transmit power according to Deleuze as a function of its affect. If the teacher has researched his or her subject well, and speaks with passion and sincerity, these affects will permeate the atmosphere of the class, the learning context and the subsequent educational practice. This however is not a unidirectional or intentional relationship (2011:553).

Thus, it is in the forces of student/lecturer intermingling that a relationship is formed (the minor language act of the lecturer is met with the low stakes endorsement of the student), and the mechanism of learning operates, allowing for academic becomings to proliferate further. To re-quote Deleuze, "our only teachers are those who tell us to 'do with me', and are able to emit signs to be developed in heterogeneity rather than propose gestures for us to reproduce" (2014:27).

From this understanding, what these elements are then *doing* is driving an affective force of resistance, that all at once pushes students away (the hesitation of engagement seen in the non-verbal responses such as shift of gaze) and yet keeps them coming back (the subversion of major language expectations in lecturer's use of personal experience in the masters

classroom). I conceptualise this as a collective effort in the body of the classroom, an intensity helping the learning machine along *through* the lecturer's subversion of major language, and the student's low stakes endorsement of this act. It is the 'drawing into' element of resistance, as mentioned above, that is working in this act. In the mechanism of affect expressed in students 'mmming', we may find insight when the function of the lecturer talk is thought of in terms of a minor act, the subversion of the expected dominant major academic language of the masters classroom. By the lecturer's subversion of this norm, pass-words are thus employed in the space where order-words usually dominate, and change is made possible by this variation. This chain of thoughts is supported by Cole as he states that "affectus is the material and immaterial elements of change and importantly...may be *understood as the act of learning*" (2013:97, original emphasis). What is clear from this discussion, is the multifaceted and complex multiplicities enmeshed in an assemblage, the extent of which may never be known even in a single event. Indeed, in further acknowledgement of these connections, Cole explains that, "learning is therefore founded in difference and repetition; something that Deleuze (2014) has famously declared is also a voluptuous apprenticeship of the senses" (2012:6). Extrapolating from this, it could then be fair to suggest that the thoughts offered above on affective responses of repetition are a functional element of the learning assemblage.

Bodies of Matter

Data Fragment Machines

Fragment 4.a:

Serena Interview Transcript

[Serena is talking here about how using 'real life' examples to understand theory, and trying to find newspaper articles that may relate to what is being discussed in class, amounts to 'feeling like cheating' because she can get a 'snapshot' to make it easier for her to understand what she 'needs to write about' for assignments.]

I: it's interesting that you've described that as feeling like cheating but that it's so helpful, relaying those real life experiences, why you feel that is cheating is really interesting//

S://cause it's not the way you're meant to do it {laughs}!

...

S:...it's all valid I suppose, but it just feels like...you shouldn't have a picture and be able to {laughs}... ..umm, it is valid I suppose, but for me it's just easier to do it that way so it doesn't feel like hard work, I think that's what it is; because it doesn't feel as if I'm doing any work by doing it I'm not seeing it as being valuable...

Fragment 4.b:

Jo Interview Transcript

I: Your [MRES] course is designed give you training in research to then 'make you' a researcher by way of your dissertation...

J: yeah, yeah!

I: so how do you feel that change is going to happen going from student to academic?

J: I dunno...I guess I {sighs}...I've thought about it quite a bit cause at the moment I still feel 'student', definitely... and I think I definitely don't feel in any way that I can...I guess I feel like I've always had my own voice in my writing but I don't feel authoritative enough at the moment//I definitely feel like I'm still working within this kind of student framework where a lot of the stuff is in the dark for me? So yeah I think that change will be when I kind of see a clearer picture of everything whereas, at the moment it's really nebulous, it's kind of all these little bits that I kind of do know, but to put them into action is still a really difficult thing and I kind of think that will change when it becomes an easier process for me, when I know these are the things I need to do, this is the theory I'm using and this is how I put it into action.

Fragment 4.c:

Haleema Interview Transcript

"I don't know if it's just being on a masters course...at masters level you should//you should be able to follow whatever they're saying..."

Fragment 4.d:

Serena Interview Transcript

S:...umm...as you become more submerged in it, yes you do, you will start to use it, you'll start to understand the language in a way//and build that relationship up with the academic way of talking, and know when not to use it as opposed to, to use it//in my writing I use it just enough {laughs}, whereas, I need//by the time I'm doing my dissertation...it should become entrenched my...sort of discourse.

I: have you had feedback that says you need to use more academic language?

S: No {laughs}

I: so why do you think you need to use more? Or that you're using 'just enough' as you say?

S: Yeah, umm, because... ..{laughs} it's an interesting question isn't it?! {laughs} because I think you listen to what everyone else is saying and how they're talking and you think {gasps} 'perhaps I need to put a bit more in' you know, umm, some people have a good grasp of the academic language, umm and are comfortable in just using it in their normal discussion

Fragment 4.e: (same as in above section)

Roger Interview Transcript

"...I'm not a proper academic, like dad was..."

Fragment 4.f: (same as in above section)

Haleema Interview Transcript

"I think maybe it's because, kind of on this course I feel like I don't 100% know what I'm doing {small breathy laugh} so I feel like I should find out as much as possible first before I ask a question and {Haleema talks very quickly through this entire bit}...I'm kind of a little bit scared of looking stupid {small laugh}"

Fragment 4.g:

From my research journal

Whilst attending an undergraduate event at MMU a thought hit me. The undergraduate students presenting their research projects had used some technical terminological words. After, I asked some of them how they felt about this language and many said they found it very hard to begin with (“especially ‘paradigm’!!”) but they always felt that they could ask their lecturers to explain them when they came up in class. This was particularly interesting when I considered that during my observations, the masters students never asked for explanation of terms even if I was aware that they were not familiar with them. It struck me that this could be due to not wanting to expose their vulnerability in not knowing what the term meant. This idea was further confirmed for me in interviews with masters students who felt fearful of asking for help in class because they felt that the rest of their peers ‘got it’ in terms of understanding the language. What was also interesting about this was that every single student I had interviewed had said they felt the same, that everyone else was doing better than they were because they understood the language. This was baseless, but demonstrated a common fear.

Fragment 4.h: [these two fragments are coupled as they pertain to one another]

From field note observations dated 29/11/16

Lecturer mentioned two paradigms (positivism and constructivism) and used the word paradigm a few times. Lecturer asked the students “have you all heard of these? Are you ok with these terms?”. A few students nodded, but some stayed still and silent. No one asked for further clarification

From observation field notes dated 2/2/17

Lecturer says students need to use theoretical perspectives [in their assignments] and uses “Postcolonialism, Feminist Theory, Post Modernism” as examples. No one asks a question about this...Lecturer finishes talking about the assignment and says “so is that clear? [no one talks]...Is that stone wall silence a yes?”. [as the lecturer is searching moodle for the submission date, some students talk amongst themselves about the assignment].

Fragment 4.i: [these five fragments are linked as they pertain to one another]

From field note observations dated 15/11/16

All students read the requested pages [during the lesson]. Some check their phones whilst reading

From field note observations dated 17/1/17

There has been considerably less ‘phone play’ in this session (it has still been there though). There has been a lot of group discussion in this session and less lecturer talk.

From field note observations dated 19/1/17

Students check their phone. This is happening as the lecturer is explaining topics of equity and agency.

From field note observations dated 26/1/17

Lecturer approaches a student on his phone (he is still typing a message) as he made a point when she had gone round them individually [for feedback]. As soon as he was asked to elaborate on his point, he was able (with his phone still open in front of him) to give a full explanation and satisfy the answer without faltering

From field note observations dated 26/1/17

A student alternates between making notes [with pen and paper] and scrolling [through social media sites on her phone].

Thoughts and Questions

As with the above section of thoughts, I did not anticipate many of the strands of multiplicity that will be covered in the final part of this plateau. Though these two segments are inextricably connected through their elements of materiality, I have isolated threads concerning what I perceive as external material bodies (that act outside a learner's body, influencing them internally) within the assemblage in this section. Upon entering the classroom, I sensed an overwhelming amount of material-discursive relationships in the learning assemblage. In this final offering of thoughts and questions arising from the selected data fragments, I will move through the classroom as a physical space, exploring the functions of matter in connection to academic becomings. The material elements considered here will mostly focus on the embodiment of incorporeal transformations, technological devices, and bodies. I begin with the latter as I wish to establish the significance of bodies in a becoming.

Recognising that, for Deleuze and Guattari, a 'body' in its essence is the concept of a structure, the idea takes a multifaceted role in (and of) an assemblage. This may take a virtual, discourse-based form (such as a sign, a social or political structure, or an institution), or an actual, material-based form (such as physical spaces, beings, and matter). In the Deleuzo-Guattarian toolbox of concepts, a body is "any whole composed of parts, where these parts stand in some definite relation to one another, and has a capacity for being affected by other bodies" (Baugh, 2005:35). Bodies, then, are constituted through the relationship between two or more elements (the relationship between desire and the State may create a body for political resistance, for example. Or a nomadic response and order-words may produce a new body in discourse through being minor). In a final bid to demonstrate the ties between Deleuzo-Guattarian and Baradian onto-epistemologies, I would argue that the concept of 'bodies' provides this connection. In illustrating her concept of intra-action, Barad stipulates that:

matter as a dynamic and shifting entanglement of relations, rather than a property of things...takes into account the fact that forces at work in the materialization of bodies are not only social and the bodies produced are not all human (2007: 224-25).

Reading these perspectives together, I cannot help but view them as situated within the same (or at least a very similar) ontology, and have chosen to plug them into one another. This connection of Deleuzo-Guattarian and Baradian ideas of bodies led me to explore the body of the classroom, and the material-discursive bodies of its inhabitants. Fragment 2.f from Chapter 5 is repeated in the data presented above as it provides a line that bonds the ideas presented in the previous discussion to those offered here. This is yet another link within the assemblage, of the relationships of symbiosis involved in the study.

As explained in *The Refrain of Academic Language*, the term ‘heavy’ was often used in classes to describe academic terminology, which led to some interesting diffractions about its discursive functions. However, here I will be considering the potential physical functions of this type of language. The prevalence of the term ‘heavy’ in the classroom led me to think about the affective weight of words, and what it could be doing in the assemblage of academic becomings. By recognising that affective events occur in/through language encounters, such as explored above, I began to wonder about other affects students experience from this type of classroom talk. As considered in the previous chapter, ‘heavy’ language could be seen to function as the State in the classroom. Connecting with this notion, I was then compelled to once more plug into the Deleuzo-Guattarian concept of major and minor language (Deleuze & Guattari, 2013). As introduced above, and discussed further below, exploring the functions of major and minor language leads me to consider the concept of incorporeal transformation (2013) due to their role in its production. Once these concepts were plugged into, my thoughts of the weight of language were diffracted through data fragments where learners highlighted thoughts pertaining to their perception of their status as ‘masters students’ (such as thoughts expressed in fragments 4.a, b, and c, and discussed further below).

The expression of ‘heavy language’ by a lecturer in a classroom causes the meaning to alter immediately upon its utterance (Deleuze & Guattari, 2013), effecting, in other words, an incorporeal transformation. In this instance the phrase becomes an order-word, the intermingling of the bodies of the lecturer, the masters level classroom, and the students transforming it. Deleuze and Guattari explain that “the incorporeal transformation is recognizable by its instantaneousness...this is why order-words are precisely dated...and take effect the moment they are dated” (2013:94). What I found particularly interesting in these

moments was the potential transformation in the students. Considering the thoughts generated in the discussions above, I began to think about how students transformed through their interactions with major 'academic' language standards. To reiterate, Deleuze and Guattari explain that "'major' and 'minor' do not qualify two different languages but rather two uses or functions of language" (2013:121). Though becomings are furthered by the variation afforded by minor language acts, as discussed above, major language also causes change through incorporeal transformation, outlined in Chapter 4.

Encountering the major academic language of the classroom, the 'constant' of language in masters learning, students are affectively morphed into a state of response by way of the order-word. Although pass-words can help a form of movement in this instance, as demonstrated above, there is still potential that an individual will not become minor and will instead comply with the major conditions of the encounter. At this point, it should be reiterated that this is one part of a necessary process, and 'compliance' with the major should not be considered as something inherently 'wrong'. As noted in the previous chapter, this is another instance where my being bound by language is apparent, as the rhetoric around dominance and compliance is often found in a vocabulary of dichotomy, and thus has the potential to be taken as unjust or even villainous. Deleuze and Guattari explain:

We call *order-words*, not a particular category of explicit statements (for example, in the imperative), but the relation of every word or every statement to implicit presuppositions, in other words, to speech acts that are, and can be, accomplished in the statement. Order-words do not concern commands only, but every act that is linked to statements by a 'social obligation'. Every statement displays this link, directly or indirectly. Questions, promises, are order-words. The only possible definition of language is the set of all order-words, implicit presuppositions, or speech acts current in language at a given moment (2013:91-92, original emphasis).

In other words, within bodies there *must* be at least some form of dominant structure, not only to provide stability for its existence, but also to provide the boundaries from which to deterritorialise; without a constant there can be no variation. Within this notion, it is also accepted that the incorporeal transformations of order-words are still a functioning element within the assemblage.

As explored in Chapter 5, it is not always possible to replace technical terms within academic language for other 'simpler' words as they often designate a specific concept, and therefore lack an amount of flexibility for compromise. Plugging this idea into the concept of major language, I arrived at Deleuze's and Guattari's explanation that in this constant, order-words designate stoppage through organized stratification (2013). Order-words in this context, such as 'heavy language', are attributed in their utterance by their relation to the bodies of the masters classroom, the lecturer, and the students. The language *is* heavy because it has been 'insigned' so by a powerful figure (the lecturer) within the body of the classroom (Deleuze & Guattari, 2013). What interested me in this language event was the potential transformations and how they marked the overall becoming. Although order-words create a stoppage in becoming, they still have a function within the assemblage. In unpicking these entangled elements, my attention was moved to the body of the students' own work, and how major language as seen in these order-words was working in those machines. By diffracting these ideas and plugging into the concept of incorporeal transformation, the image of the events shimmered and shifted once more. I began to think about the language seen in students' work through the voice that they offer, the body that they inhabit in their writing, and importantly the way in which they talk about their writing. Though an initially abstract idea, following this line allowed the idea to blossom into a new picture, that of the image of status involved in academic becomings. It was these tendrils of thought that enabled me to consider a more tangible function of incorporeal transformations, leading to further connected lines of thought on the intra-active bodies of learning.

As offered in the data fragments 4.b and 4.d, a common feature of students' talking about their relationship with major language was that they felt they needed an 'academic voice' in their writing to make their own points more valid. This interested me as it seemed to contain a certain perception of their status as 'masters students' when they discussed their own work in relation to the type of 'heavy' language 'insigned' by the lecturer in classroom encounters. I questioned whether this perceived status, combined with utterances of 'heavy language' and its implications as an order-word, affected a potential image of 'what a masters student should do' in terms of how students viewed their own work. For example, in fragments 4.a, b, c, and d I find some interesting moments where the students express sentiments regarding their perceived image of being a masters student. In data fragment 4.a Serena states that making

theoretical concepts accessible by relating them to real life experience and examples is not “valuable”, because it “doesn’t feel as if [she is] doing any work” and it is “not the way you’re meant to do it” at masters level. In the same interview, Serena feels that by the time she writes her dissertation, academic language “should become entrenched” in her “discourse” (from fragment 4.d). However, she also notes that she has not been advised to use more of this language in feedback she has had for her assignments. Rather, she feels she needs to use more academic language in her work based on how others interact with academic language in the classroom.

Furthermore, in fragment 4.b, although Jo feels she has “always had a voice in [her] writing”, she does not feel she has authority enough in her current work because she is “working within this kind of student framework where a lot of stuff is in the dark” for her. What I find particularly interesting in this, is that Jo highlights a kind of separation between the ‘voice’ she feels she has ‘always had’ in her writing versus the lack of authority she feels from being a student and working specifically in a ‘student framework’. Likewise, in fragment 4.c Haleema suggests a marked difference from her past learning experiences due to the fact that she is now a masters student. Despite Haleema saying she was ‘spoon fed’ at undergrad level, she feels that she should already be able to understand the academic language she now encounters, namely because she is “at masters level”. What is particularly interesting in this, is that there are only a few months between Haleema being an undergraduate student and her saying this in our interview (which was at the beginning of the course). It was in reading these thoughts that I was struck by how each student may feel their behaviour should reflect their status as a ‘masters student’. From this idea, I started to consider whether these perceptions prompted affects that influenced expressions of a student’s sense of ‘self’. Were other people’s interactions with academic language shaping the way the students conceptualised their own relationship with it, in turn affecting how they behaved around/within it?

Returning once more to the figure presented in Chapter 4, the Tetravalence of the Assemblage demonstrates how variables in an expression (or the assemblage of enunciation), move in tandem to content (or the machinic assemblage of bodies) to continuously make and unmake de/reterritorialisations in a becoming (Deleuze & Guattari, 2013). Explaining this action further, Lorraine states:

On the one hand an assemblage (for example, an assemblage of the book, *A Thousand Plateaus*, and a reader) is a 'machinic assemblage' of actions, passions and bodies reacting to one another (paper, print, binding, words, feelings and the turning of pages). On the other hand it is a 'collective assemblage of enunciation', of statements and incorporeal transformations attributed to bodies (the meaning of the book's words emerges in a reading assemblage in terms of the implicit presuppositions extant in the social field concerning pragmatic variables in the use of language) (2005:148).

Gleaning from this concept the function of major in the learning assemblage, I began to form an idea of the incorporeal transformations that these workings produced. Thus, I was able to ask if the intra-active fusing of these bodies (of the lecturer, major order-words, and the student) created incorporeal transformations in students' image of their status as masters students, which effected the learning assemblage by causing a form of *stoppage* in the becoming. This led me to wonder about students not categorically stating that they understand the 'academic' language, and not 'identifying' themselves (i.e. not using their own 'voice' in their work, such as in fragments 4.b and d) in their assignments through the language they choose (or do not choose) to use.

The embodiment of an 'academic voice' illustrated in fragments 4.b and d causes an interesting line of thought when read through the ideas offered above and applied to other types of bodies. A common element of the classroom assemblage was the features demonstrating an image in the perceived status of being a masters student. The actions and passions (Deleuze & Guattari, 2013) of the assemblage demonstrated some interesting intra-actions between bodies reacting to other bodies and the statements enunciated and attributed by and to those bodies. Notably, it was the role of the student and their statements of insight into their own academic becomings that grabbed my attention. As seen in fragment 4.e, Roger states that (despite his extensive experience as a higher education lecturer) he feels he is not "a proper academic" as he felt he was struggling with the language on the course. In fragment 4.b Jo feels that she will become 'an academic' when and if she can feel comfortable with the language of her studies. Coupling these ideas with the other interview data fragments above, I began to think of the many encounters with students in the study who asserted that their peers 'got it' in terms of language where they did not (such as highlighted in 'The Rationale to Explore' at the beginning of the thesis). This feeling led to a perceived need to 'catch up' to the

other students and an unwillingness to ask for clarification because of it “being masters level, you should know already” (such as seen in Haleema’s thoughts above). The connecting line in these arrangements is that of language and its role in the students’ view of their own becoming, but also the order-words uttered about academic language within the classroom.

By applying the thoughts on affective fear and shame from the previous section and reading them through these data fragments, the intra-active relationship in the material-discursive assemblage unravels further. In each of these instances language and bodies collide, creating a chain of affects and events in the students leading to a potential change in their sense of self. From this thought, I then began to think about the physical embodiment of classroom roles and technical language. What I found particularly interesting within these lines was the function this arrangement of connections could be seen to effect in academic becomings. By extension, I am then led to question if in the order-words of ‘heavy language’ a form of incorporeal transformation has happened wherein a stoppage within the ‘role’ of students’ becoming has occurred. Much in a similar vein to ‘The Refrain of Academic Language’ explored in the previous chapter, is this stoppage perhaps acting as a ‘safe space’ for students? By staying in a perceived space of ‘being the student’ (i.e. the ‘not-knower’) are learners perhaps trying to create a safe stratification for pause? In other words, could this event perhaps be functioning in a way that takes pressure off the need for rapid deterritorialisation (i.e. if the lecturer has told you the language is heavy, thus implying you will struggle, it’s then ok to not assert your knowledge).

These ideas, when diffracted through the data fragments specified above, alter the image of thoughts they are connected to. I was particularly drawn to the arrangement of connections between the subversion offered in minor language acts and the notion of resistance as considered in the previous section, with the thoughts of stoppage above. It is here that I find fusion with the assuming desire of the previous chapter. In considering the potential student perceptions of the ‘masters student’ status in relation to other bodies in becoming, the case could be made for the assuming desire being a force of resistance. When considering the to-and-fro of resistance in becoming, the relation of student bodies to one another becomes even more complex. Reading the above data fragments through an event highlighted in my research journal (fragment 4.g) I came to view the image of learners as specifically ‘masters students’

as potentially functioning through order-words. In the event detailed in my journal entry, along with Haleema's assertion in Chapter 5's data fragment that she had felt "spoon fed" at undergraduate level, the image given is that of masters level study being perceived as a place for learners with prior knowledge. When plugging this idea into the theory of order-words, a potential line erupted in my thoughts about the working parts of these events. When the learner places – or has had placed upon them – an order-word, such as the title 'masters student', an immediate change is created via an incorporeal transformation. Thereby, a 'pure act' of/with major language has been committed, altering the perceived expectation or role on that individual (Deleuze & Guattari, 2013).

These order-words are socially sanctioned (Deleuze & Guattari, 2013), and culminate in incorporeal transformations that carry a weight of expectation. The phrase 'you are a masters student', as well as 'this is heavy language', conjures a gravitas of status in the academy, but it also motions a change in the sense of self in the individual into that of a masters student. As explained by Cole, and demonstrated previously in Chapter 4, this type of language encounter permeates learning environments, "like the routing of electricity in plasterboard walls" (2011:554). I draw from these ideas to highlight the potential function of the order-word/incorporeal transformation act in the classroom assemblage. As demonstrated in the data fragments, students note themselves the perceived change of their status in masters level learning, and there are the possible outward displays of affect in this image, in the classroom resistance of not asking for help (as seen in fragments, 4.f, 4.g and 4.h). But perhaps most intriguingly for this line of thoughts, is that these events are often prevalent in certain material spaces entangled in the learning assemblage.

For Deleuze and Guattari (2013), a body is not merely an autonomous entity acting independently of its environment. Instead, a body is part of a co-constitutive assemblage of social and material worlds. Thus, changes in a becoming are reached through symbiotic movements, flows and intensities informed and affected by other bodies, matter and discourse (cf. Taylor & Harris-Evans, 2018). Interestingly in this study, the roles and responding sense of self of students that seem apparent in the classroom demonstrated above, became altered during interviews even when discussing pertinent events and ideas. For example, as seen in Chapter 5's data fragment 2.b, Serena asserts that the words 'ontology' and 'epistemology' are

‘jargon’ that she struggles with in class, yet in the same interview she offers a definition and the assertion that she does ‘know them’ (see Appendix 5, lines 525-526). As will be discussed below, perhaps the physical situation of the interview (the room, my body, the recording device) were all working within the alteration seen in this event.

Deleuze and Guattari (2013) continue their explanation of how the language acts of incorporeal transformations function, by elucidating the materiality in the alteration of physical environment. They explain that:

‘I swear’ is not the same when said in the family, at school...or in a court: it is not the same thing, and neither is it the same statement; it is not the same bodily situation, and neither is it the same incorporeal transformation. The transformation applies to bodies but is itself incorporeal, internal to enunciation (2013:95).

Plugging this idea into the fragments above, I then read the data presented through the thoughts in ‘The Refrain of Academic Language’ (Chapter 5) and arrived to face my own body in the assemblage. I found it interesting that although students consistently said they struggled with the terms ‘ontology’ and ‘epistemology’ and never spoke about them openly in the lessons I observed, they were able to give definitions of these terms in our interviews (such as Serena’s example given above). This was also true of other participants emphatically stating their struggles with academic language in class, yet demonstrating their understanding of complex theory and technical terminology within interviews, such as seen in Jo’s (Appendix 7) and Roger’s (data fragment 2.h) accounts. In these examples, I am intrigued by the perceived difference in students’ perceptions of their own knowledge and how this may be altered by the spaces they are in.

As Lenz Taguchi (2012) explores, the bodies of space and beings hold importance in the workings of research interviews. Considering this in relation to students’ unwillingness to ask questions and revealing vulnerability in front of peers, I ask whether the physical space in each of these events is working intra-actively to deterritorialise the technical major language. I began to wonder whether, in the interview situations, the presence of my body, the lack of other student bodies, and the body of a different room could be intermingling to create a ‘minor’ environment where students could explore academic language. With this, however,

my thoughts returned to resistance and how these events worked together, creating an image of students' becoming minor through their active resistance of expression in the classroom, whilst acknowledging their voices in different spaces.

In considering this, I began to wonder about the other version of the language also assembled in these encounters: the major language present in the interview. Exploring voices and resistance in research, MacLure (2009) writes of the 'protocols' and performativity in the confines and expectations of research interviews. Acknowledging this perspective, I became aware that the 'body' of the interview was one of a defined structure with set practices and procedures. Regardless of how informal I might try to make it, or degrees of structure(lessness) of questions I might ask, the interview is still a structure in and of itself. The interview as such could therefore be considered as an organised stratified space, thus leading to questions about whether the utterances of the researcher (in this case, my utterances) could then be considered as order-words. Though my body in the space may be bringing alterations to the event as discussed above with Lenz Taguchi (2012), I now began to consider that it was my body that was 'insigning' (Deleuze & Guattari, 2013) the order-words of the interview, thus creating potential for changes by way of incorporeal transformation. As an interview is an encounter with conventions, the researcher's questions are not a form of informational communication, they are commands for response from a participant. I highlighted this potential event in Chapter 3 as it troubles me; however, I do also consider the function of major language as a necessary one in becoming, and therefore one that can illustrate potential insights into the complexities of the learning assemblage. It is interesting to note then that in my interview space, the 'order' for a response was met, the students fulfilled the command by answering the questions that were asked (though I am aware this might not have been the case, as discussed in MacLure 2009) – so why was that not always so in the classroom space? This could potentially be because of the proximity of my researcher body, and the student's participant body; perhaps the students felt more pressure to respond in those encounters because we were in a physically close space. However, what intrigues me further about the material-discursive intra-actions present in this event when diffracted through the non-verbal affective events, is that these students agreed to participate in interviews. Students actively put their body in this encounter, in a similar way to when they enter the masters classroom

space. How then do these physical presences affect academic becomings? This wondering leads me into some of my final thoughts on bodies in the learning assemblage.

Whilst acknowledging ‘the interview’ as a space of constant conventions, I still wondered about the students’ bodies in the classroom as part of the thoughts explored above. Reading the examples of data as given above (of Serena, Jo, and Roger), becomings with language and perceptions of language were perceived as acting in tandem, yet through difference, in the interview and the classroom. I continued to wonder how the student’s physical body in the learning space affects the assemblage. This question led me to think of Masny’s (2013) work on the various ‘readings’ a body has in/through an event, and of Lenz Taguchi’s (2012) conception of ‘body-mind’. Plugging into these Deleuzo-Guattarian informed theories, I contemplated whether students are ‘reading’ learning environments/situations through their physical presence and affectively responding with their bodies as a subaltern instrument. Were the ‘minor’ responses I encountered in the classroom (such as the potential disruptions discussed in the previous section), in response to the material-discursive elements being read through students’ bodies? From this I questioned if students were resisting physically engaging with major language in the classroom, and whether this was functioning in tandem with the image of the ‘masters student’ status as discussed above. Unravelling what this question did in the assemblage, I began to see potential parameters in the space for the deterritorialisations these movements could ignite. In unthreading the elements of language involved in this type of incorporeal transformation, Lecercle explains that:

Language for Deleuze can always be retrieved from its deleterious customs or occupations, provided it is made to stutter, pushed to its limits, made to work against itself as the minor uses of language subvert the major ones (2002:30).

The resistance to classroom engagement led to, then collided with, the thoughts created during my observations and the material bodies involved. It was from the “deleterious” possibilities highlighted by Lecercle that I began to think about some of the potentially damaging qualities of language in this setting. From this, I asked, is this danger the cause for a significant resistance in the classroom disengagement? It was at this conversion of lines that I really began to consider the role of non-human bodies in the learning assemblage, and once more a collision of thoughts propelled my thinking into new areas. Shifting these thoughts into

even more interesting dimensions, I moved further through the learning assemblage to consider the other bodies I encountered in the events of the lesson.

Moving further through the classroom space events in the data glimmered (MacLure, 2010) and, when read through the above thoughts, presented further ideas in the intra-actions of bodies and becomings. To use the term 'glimmered' may be something of an understatement, as the body in question was the overwhelmingly pervasive element of technology involved in the learning assemblage²⁷. Whilst I will only be paying brief attention to students' smart devices in the classroom (though I certainly could spend considerably longer on this issue), it will serve as an important point of convergence for many of the ideas working within an academic becoming. Why students use their phones in lessons is an issue that I will not explore; my focus is drawn to what the relationship between the phone and student *does* in the learning assemblage.

From my own previous experience as a lecturer I initially viewed devices, such as smart phones, as a nuisance in the classroom, distracting learners and showcasing their boredom of the lesson (cf. Baker, Lusk, & Neuhauser, 2012; Campbell, 2006; Berry & Westfall, 2015). However, when I began reading these events through the ideas offered above and in the previous chapter, the image became somewhat distorted. Students seem to fear asking for help in front of their peers and therefore may struggle with terms in class, yet they also seem to have their attention regularly consumed by technology. Some readers might see conflict in these concurrent events, perhaps thinking it illogical that students would use their phones in lessons for (potentially) social reasons, even though they may need help that they are not asking for. They could even read these events and make connections to the age of the students, most of whom were 'digital natives', or concentration levels in higher education (e.g. Berry & Westfall, 2015; Tindell & Bohlander, 2012; Campbell, 2006). However, in coming to something of a crescendo in the collective thoughts on this study assemblage, when read through each of the

²⁷ Here, I will clarify that I am focusing only on the technology (or devices) that students bring to class with them. I do however acknowledge that there is a considerable amount of other forms of technology within the learning assemblage (such as interactive whiteboards, lessons with power point, and virtual learning environments). This is once more another point of departure in thought where further exploration of the study assemblage could happen.

other thoughts offered in these chapters, I am compelled to think of these events as a vital working part of academic becomings.

What made these events so fascinating for me was how automatic it seemed to be for many students to reach for their phones (as this was the most common type of device used in these events), yet they were still present enough in the lesson to engage with its content. As seen in the collective fragments of 4.i, students routinely used their phones in class to look at things unrelated to the lesson (social media and text messages being most common). This mostly happened in times of teacher talk, such as when theory was being discussed and explained (though it did also occur during group tasks when students would work together). It could be assumed that this would result in students not understanding the content of the lesson, but that did not seem to be the case; these same students would engage insightfully with the lecturer and their peers or take notes between scrolling through their social media feeds. This is one of the final strands of the study assemblage that I will consider, as it provides a point of convergence for the other lines of thought already offered. Pulling together the strands to reassemble their arrangement of connections, I will draw on the thoughts of desire, resistance, affect, and refrain to demonstrate their connections in the study assemblage as individual yet interdependent, intrinsic working parts of becoming.

Perhaps somewhat controversially, I propose that students engaging with their phones (or any other such 'distraction') during lessons may potentially be a necessary part of these academic becomings. Reading all of these fragments, thoughts and concepts together provoked a new thought for me: that these events are providing connection to something known, something territorial for the student, when the physical space they are inhabiting is one of continual deterritorialisation. It is not strictly that the device of release must be a phone – it is probably fair to state that it is merely a sign of the time in which we live that the vast majority of students have one available in lessons – it is more to do with how this material piece of 'distraction' works in learning. However, it is interesting that smart phones are used in this way, as I could then ask 'where' the screens were taking the students. When literally plugging their attention into a smart phone, especially into a virtual social outlet, I wonder about the workings involved. They are not alone in this space, they are moved and reconstituted through the digital connection they make when they face their phone screen and plug into their familiar worlds

of recognised words and images. This is a territory; it is a different language/space/encounter to the classroom that students enter without leaving their seat. However, more than this, I ask if this can also be considered a necessary space for respite from the potentially “deleterious customs” (Lecerclé, 2002:30) of technical, academic major language.

In a setting where students feel they should ‘know’ technical terminology before encountering it (such as seen in the fragments offered in Chapter 5), and where refrains of stratified major language provide the boundaries in territories, multiple changes happen in quick succession. Students encountering technical language and previously unheard-of theory in a one year masters course face a considerable challenge of learning. Therefore, it would be a fair assessment of the masters classroom to state that it is a space where deterritorialisations happen at a rapid pace. For Deleuze and Guattari, such a place is a precarious environment for a becoming, as it contains the potential for ‘black holes’²⁸ (2013). Message (2005) explains that:

the black hole is presented as being one – unwanted but necessary – outcome for a failed line of flight. Deterritorialising movement strays away from the concept and state of molar identity and aims to force splinters to crack open into giant ruptures and cause the subsequent obliteration of the subject as he becomes ensconced within a process of becoming- multiple. Engaged in this process, the subject is deconstituted, and becomes a new kind of assemblage that occupies what Deleuze and Guattari call the ‘plane of consistency’, which is a space of creativity and desire. However, because this plane is also that of death and destruction, traps are scattered throughout this process. Existing as micro-fascisms across this plane, black holes threaten self conscious acts of transcendence and self- destruction alike, which is why Deleuze and Guattari advise nomads to exercise caution as they disorganise themselves away from the molar organisations of the State...in simple terms, the black hole is one possible outcome of an ill- conceived (which often equates to overly self- conscious) attempt at deterritorialisation that is caused by a threshold crossed too quickly or an intensity become dangerous because it is no longer bearable (2005:34).

²⁸ Before descending fully into black holes, there must be an addendum. Black holes often work in conjunction with ‘white walls’, the former providing pitfalls in spaces of molecular stratification in the assemblage, and the latter forming the territories for the molar strata (Deleuze & Guattari, 2013). I will not be discussing this specific relationship here, nor will I explore white walls outside of this footnote, as I do not have the scope to cover it to the extent I feel it should be. Interestingly, Deleuze and Guattari imagine the white wall/black hole intra-action as happening upon a face. Once more, this is another line of departure from my above thoughts as it would be interesting to explore this in relation to the non-verbal expressions of affect discussed above, had I the scope to do so here.

Put another way, a black hole is confronted when a line of flight ruptures too fast and too forcefully that it does not create a 'successful' deterritorialisation. Essentially, a black hole makes a line of flight "ineffectual, lead[ing] to regressive transformations, and even reconstruct[ing] highly rigid segments" (Lorraine, 2005:148). Functionally, the line settles in a place that blocks becoming which, in this context, could be such as a refusal to continue studying, resulting in the student leaving the masters course. Deleuze and Guattari explain this event:

instead of opening up the deterritorialised assemblage onto something else, it may produce an effect of closure, as if the aggregate had fallen into and continues to spin in a kind of black hole. This is what happens under conditions of precocious or extremely sudden deterritorialisation, and when specific, interspecific, and cosmic paths are blocked (2013:388).

It is in the proposed avoidance of black holes that collective lines of thought meet. By thinking about these ideas through one another, I arrived at the notion that in entering a space of reprieve through their phones, students may be effectually avoiding descending into a black hole caused by the intensity of information spurring a rapid deterritorialisation. In connecting with another territory through their phones, could it be asked whether students are avoiding this breakdown in becoming? In teetering on the edge of a black hole propelled by major language, are they pulled back from the brink by connecting to a different yet familiar assemblage? In these moments where a student could encounter a potential area for black holes, are they avoiding a complete destruction by engaging with their phones, affectively resisting going further, stopping the accelerating but doomed line of flight in its path? I propose that through this affective resistance (and all that it implies from the discussion above), the learning assemblage is able to continue to expand into new places of academic becoming. I will conclude by plugging once more into the text of Deleuze and Guattari, as diffracting these ideas together has led me down these lines:

The question was not how to elude the order-word but how to elude the death sentence it envelops, how to develop its power of escape, how to prevent escape from veering into the imaginary or falling into a black hole, how to maintain or draw out the revolutionary potentiality of the order-word (2013:128).

Tying the other lines of thought in with these ideas, it could be considered that the assuming desire propels the force of academic becoming, and the refrain of academic language sets the

boundaries for the de/reterritorialisations. Whilst this is happening, the affective resistances perceived in the de-personalisation in students' writing, the unwillingness to ask for help, and using phones in the lesson, are all forces of response providing distance to the molar in avoiding the place of no return in a black hole (Deleuze & Guattari, 2013). I have diffracted these thoughts through one another whilst plugging into concepts to help me consider the functions of events and encounters in the learning assemblage. Thus, I believe this in culmination could be a demonstration of some of the material-discursive intra-actions of academic becoming at masters level learning.

Summary

Once more, I have offered my thoughts and questions on the events occurring in the study assemblage. Through the diffraction of data fragments and the plugging into concepts, I have demonstrated the potential for alternative thoughts in exploring academic becomings through language at masters level learning. Although some of my lines of thought have traversed some unexpected areas, I would argue that this is the ultimate point (and appeal) of diffractive thinking practices. By applying a non-traditional methodology to my thinking process, I was able to arrive at and study alternative ideas that may not have otherwise occurred. Working in this way, I have considered the possible functions of affect and resistance through various bodies entangled in the classroom assemblage. By thinking about these enmeshed multiplicities in the 'reading' of an event, exploring the intra-actions involved may uncover how matter matters in the making and unmaking of learners' becomings.

As I have argued throughout, with the deviation from the more conventional arborescent image of epistemology, thinking in rhizomes allows for consideration of the myriad of complex, nuanced, and diverse elements of learning/becoming that are ontologically inseparable. Assemblages involved in learning exemplify the non-linear routes students journey to becoming. As summarised by Taylor and Harris-Evans (2018), assemblages "are not background structures, static situations or stable entities; they are active, always emergent and changing confederations of bodies, objects, spaces, affects, forces and desires" (2018:1258).

In these chapters my thoughts have cut across one another, 'zigzagging' between material and discursive elements and arriving in unexpected and somewhat creative places. Mazzei and McCoy explain that for Deleuze, "the zigzag is the lightning bolt spark of creation...a path set off by the spark of creation, unpredictable, undisciplined, anti-disciplinary, and non-static" (2010:505). Above every other intention in these chapters, I have hoped to create a sense of unlimited possibilities in the potential for nomadic thinking. In allowing my thoughts freedom of movement in the features of the study assemblage with the zigzag, my ideas have been allowed to wander outward from an ever-expanding middle. In the concluding chapter I discuss some of the implications of the study, and also explore what have been the limits in this limitlessness.

Chapter 7: Conclusion

Conclusion chapters often give me a sense of unease. Their traditional function primarily being to give an ending, I feel misplaced in undertaking writing a conclusion as, for me least, this assemblage cannot end; it can only continue to shift and spill out from my own ever-expanding middles in a constant becoming. This study assemblage will stay with me, both in the visceral changes it has already wrought (such as the optical prescription I did not previously need), and for the future influences it has always-already set in motion but that I have yet to feel (possibly in where it may take me geographically and professionally). However, a thesis as a physical artefact for a reader must have an 'end', so I will try my best to provide one.

In reaching this 'end', it may be helpful to recall what has come before in the hope of suggesting coherently where to go next. Therefore, I will begin by providing a brief overview of the thesis, highlighting some points that I feel are significant through each chapter. Some will act as markers for how the study assemblage has progressed, whilst others provide reminders for important lines in thought followed for their potential implications. After this, the implications of the thoughts generated from the data will be discussed. As is hopefully already apparent, but which will be reiterated later regardless, my drive throughout this study has not been to 'fix' a problem in the masters classroom, or to suggest 'real world' interventions in this setting. Rather, in my commitment to explore different thought patterns in this setting, I have sought to create potentially novel ideas of the possible functions of language in learning. I will however consider the wider scope of inference that the study could potentially have for how we may understand language in learning, and for the methodologies of relevant research communities. I will then consider the limits of the study assemblage, in both pragmatic and abstract areas, respectively pertaining to pragmatic areas of the study, the limits of limitless boundaries of thought, and potential oversight of less heard voices. The thesis will close with a very brief look at my own becoming with/in the study.

The Thesis Revisited

In working with a masters cohort throughout their year-long course, I have conducted a study initially focused on language in learning, which then grew rhizomatically into an assemblage of heterogeneous elements. In its expansion, the study then considered other dimensions of

communication that contribute to students' academic becomings. The combination of classroom observations and individual interviews with participants helped me to gain various perspectives on these diverse elements in a small scale yet multifaceted study. Though the structure of this thesis is fairly conventional, the content makes a considered case for alternative thoughts and methodologies in language-based research, and contributes to understandings about student engagement with academic language. Despite the features that have been isolated for exploration, each chapter informs all others; none can be seen as 'standalone' as the information in each forms or supports that in others. It is in this way that I consider this thesis a map.

As expressed in the introductory chapter, my endeavour in this thesis has been to create a space for generative thoughts in thinking about language in learning. In expressing my alignment with a Deleuzo-Guattarian ontology early in this discussion, I was able to begin creating a map of thought, starting where my thoughts began in the wider research context of language in education. I considered some key principles of socio-cultural (e.g. Foucault, 1972, 1979; MacLure, 2003) and linguistic (e.g. Gee, 1992, 1999; Kress, 1990; Street, 2009; MacLure, 2003) perspectives on language, power, and learning. I focused on Critical Discourse Analysis (e.g. Fairclough, 2015, 2010) as one of the most influential approaches in this field of research. In the process of critically engaging with CDA-based empirical work (e.g. Ivanic, 2004, 1998; Janks & Ivanic, 1992; Clark, 1992; Clack & Ivanic, 1992), I outlined why a focus on ideology was not appropriate for my study, and why I found CDA methodology unsuited to my needs on account of its prescriptive notions of structure and organisation in language encounters (e.g. Poynton, 2000; Pennycook, 1994). CDA did not, in short, fit my approach to data as a rhizomatic enquiry. In positioning my study outside of commonly utilised methodologies such as CDA, I outlined my justification for the Deleuzo-Guattarian theoretical framework ultimately adopted.

Examining literature of empirical work that also uses a Deleuzo-Guattarian (and Baradian) framework I situated the study firmly within the poststructural paradigm. The methodology was elaborated through the use of Deleuzo-Guattarian concepts, supplemented by Baradian components of diffraction and intra-action. By exploring these concepts (along with others such as assemblage, major and minor language, and de/reterritorialisation etc.), I specified

how I would explore the functions of language and matter within the data events, further emphasising the focus on *how* these were working within the learning assemblage (as opposed to what they *meant*). In short, I took inspiration from the Deleuzo-Guattarian notion of finding insight in the possibilities of how encounters work to uncover what they might be doing (2013), offering the potential for finding alternative perspectives rather than being trapped in a representational plight for ‘meaning’.

I then applied the conceptual framework in my reading of events presented in a selection of data fragments. This process relied on the function of ‘plugging in’ to data and theory (Deleuze & Guattari, 2013), and reading insights gleaned through one another diffractively (Barad, 2007), in an attempt to disrupt my thinking patterns and create a generative space for thinking alternative thoughts about language in learning. Furthering the map of my thoughts, I detailed the development of my thoughts and questions through the Data Reading chapters as I began to find different perspectives on the possible functions of language encounters in the masters classroom. In my attempt to highlight some of the dynamics and the features involved in these events, I isolated and divided some of the perceived language-based and materiality-based components into two chapters so as to explore small fragments concerning each in depth. However, throughout these chapters the entanglement of material-discursive elements involved in a learning assemblage became evident. As such I attempted to demonstrate some of the various connections within the arrangement of lines by signposting potential areas of rupture in the assemblage. Ultimately, by applying a diffractive Deleuzo-Guattarian methodology that acknowledged intra-active material-discursive functions within language encounters, I arrived at some unanticipated thoughts. These are discussed further below, as I suggest some potential implications from these insights. Before this, however, I will revisit the provocations highlighted in the beginning of the thesis, as a reference for the ‘middle point’ from which the study assemblage spilled outward to create this map.

It can be difficult to maintain a focus in a study assemblage such as this, where many and various multiplicities of entangled elements are involved. However, despite the lines that have been followed moving into diverse areas, the thoughts generated have always been situated within the frames of language and becoming. Despite some of the surprising and unanticipated areas explored, the connections in the arrangement of lines have always mapped the route

back to language and its potential functions in academic becomings. Though the movement of my thoughts was nomadic, it was anchored by the provoking questions which provided some parameters at the beginning of the study. Whilst positioning me to explore language in the masters classroom, these provocations also moved me into a space ready to trouble my processes for thinking with the data. This combination of situation and agitation gave me the foregrounding to map a new pattern of thoughts in a familiar space. My overarching motivation within each of these provocations was to place the study outside the search for 'meaning' in language, instead exploring an array of its potential functions in a classroom setting. As such, this was not a 'goal oriented' study, nor is the Deleuzo-Guattarian ontology that informed the methodology. 'Becoming' is not a project to be finished, it is not an objective that can be achieved; we constantly become in the ceaseless process of being made and unmade, with no end point in sight (Deleuze & Guattari, 2013).

As demonstrated in the rationale given in Chapter 1 and revisited above, my primary intrigue was in the language encounters that occur in the masters classroom, specifically types of language deemed as 'academic' by students. Therefore, my initial provocation was geared toward exploring the events and encounters involved in the communications of the classroom:

- What types of communication do students studying at masters level encounter in the classroom, and how can I explore their response to these language events?

Next, I had developed something of a fascination towards the affects expressed in language and the effects these can produce in/on people and events. This wondering informed the second arrangement of ideas that I sought to provoke:

- What affects can language in the masters classroom produce, and how might these contribute to students' academic 'becomings', or the shaping of a potential sense of self in learning encounters?

A significant issue in the politics of learning at higher education is the question of access. As highlighted in Chapter 2, there are a number of socio-cultural and economic issues that are often the focus of studies situated within a social justice or critical analysis framework (e.g. Fairclough, 2015, 2010; Foucault, 1972, 1979; Kress, 1990; Gee, 1992; Crozier, et al., 2008; McKay & Devlin, 2014). Whilst I strongly agree that challenging these issues is a vital step in understanding the inequalities many students face in HE, I wanted to contribute an alternative

perspective, in which the politics of access were not only, or predominantly, considered in terms of 'external', ideological or socio-cultural constraints upon students. Appreciating that access to learning was indeed an issue the masters students may face in their encountering 'academic' language, I wanted to explore the topic through the provocation:

- How can access to learning at masters level be explored through classroom language use, and what are some of the less anticipated contributing factors involved?

I wanted to provoke my thinking patterns into new areas of thought, beyond those offered by the prevailing methodological approaches to language in education. To enable this, I needed to adopt a philosophically creative methodology that would give me the scope and freedom to think away from the constructs of 'meaning mining'. Therefore, my final provocation was designed to allow movement and creativity in thought:

- How can non-traditional research methodologies be utilised to create novel or alternative thought in exploring language encounters and events in a masters classroom setting?

In presenting these provocations alongside the rationale offered above, I cannot therefore offer neat recommendations or interventions for the masters classroom from what I have 'found'. As I have maintained throughout, I offer no answers, only thoughts and questions. What I can do however, is highlight some potential implications generated from the thoughts offered in Chapters 5 and 6.

Implications

As discussed above, my impetus in writing this thesis has been to trouble my own notions of thought in thinking about the role of language in masters level learning. The use of a less orthodox framework gave me room to explore an array of thoughts that might not otherwise have been highlighted. Working with the concepts developed in the research, I have been able to explore language outside of a representational landscape. In this liberation, aspects of a discursive encounter not traditionally viewed in language-based research, such as materiality, could be explored, leading to a multifaceted image of the event. By diffracting ideas through one another and plugging data fragments and theory into other data fragments and theory, I encountered thoughts in unanticipated ways. A significant advantage of this method is that it

provides a map for the creation of new thoughts and ideas. I turn now to a discussion of some of the wider implications of this process.

Firstly, the insights generated in Chapters 5 and 6 suggest ways in which language research itself can be conceptualised and conducted outside of traditional analysis formats, such as coding or ideology critique. By demonstrating my processes of diffraction and 'plugging in', I have attempted to make a case for the use of alternative methodologies, giving a platform for the less orthodox in the search for newness in thinking about/with/through language. In my approach to engaging with methodological concepts as tools (Deleuze & Guattari, 2013), I gradually created a map of thoughts: I moved through the events in the data with concepts such as desire, assemblage, refrain, and black holes, and arrived at some potentially novel ideas when 'reading' the symbiotic elements of the assemblages involved. I have attempted thereby to contribute to the growing body of educational research that utilises Deleuzo-Guattarian and Baradian concepts. By plotting a map of my thoughts in the Data Reading chapters, I have offered an account of how I arrived at insights and diffracted them to produce alternative perspectives. With these thoughts and questions, I have also contributed to the work of scholars who are reconceptualising language and education. However, as explored below, the contribution that I make to these conversations may be found in my conceptualisation of the functions within classroom encounters (such as the assuming desire propelling the learning assemblage), and the effects that these functions may have in the relationships between learner and educator (such as verbal and non-verbal expressions of affect acting through resistance and minor language). By recognising that all of these elements are working together, I have created an image of thought of the learning process that appreciates the forces of desire and resistance as necessary in academic becomings. In this contribution, I also add to a potential gap in literature around these methodologies as used in educational research, as focus is often given to learning during the years of compulsory schooling (e.g. Cole, 2013; Lenz Taguchi, 2012; MacLure, 2016; Hohti, 2015; Jackson, 2016) and undergraduate education (e.g. Taylor & Harris-Evans, 2018; Gale, 2007).

In my approach to the data, I was able to explore many elements of language to ask further questions of its functions in the learning assemblage. As MacLure (2009) discusses, often language-based research glosses over any disruptions or accompaniments to 'meaningful' talk,

considering things such as laughter, lies, contradictions, resistance, and pauses to be irrelevant to the meaning of words spoken by a participant. However, as seen in the thoughts I offer on assuming desire in Chapter 5, I was able to provide insight from a perceived contradiction. Although lecturers never expressed the expectation that students should know technical academic terms, the students had operated under this as an assumption from the beginning of the course. Conventional analyses might have interpreted this as a contradiction: lecturers never expressed an assumed a level of academic communicative competency, whilst students deemed the expectation that they should already 'know' academic vocabulary. Rather than glossing over this as a space where 'truth' was lacking, I explored it to consider the function that this phenomenon had in the learning assemblage. This led to thoughts on the forces present in language and their functions: in students' asserting that they are expected to know academic terms (regardless of whether that was true), a force was generated within the learning assemblage. I termed this force the assuming desire, as I plugged into the Deleuzo-Guattarian notion of desire and its role as a productive impulse of force within a becoming (as explained in Chapter 4). In doing so, I was able to gain potential insight into how the assumptions and expectations students place on *themselves* work in the learning process. Thus, this may be a place for potential implications for both epistemology and language functions.

The notion of assuming desire suggests that far from being structured according to the 'tree' of arborescence as discussed in Chapter 2, learning potentially happens through an entanglement of experiences driven by forces. My consideration of learning here is one of a constant process of being made and unmade through entangled de/reterritorialisations, spurred by a student's encounters within the learning machine. This view of becoming in learning is also shared by Taylor and Harris-Evans (2018) in their conceptualisation of HE transitions being affected rhizomatically by heterogeneous elements. However, where my thoughts potentially add to theirs is in the insights gleaned from spaces for 'extra' language, such as found in a perceived contradiction. The view of learning that I have elaborated in the thesis, and of the role played by language encounters, carries implications therefore for the organisation of teaching and learning in educational settings. Ultimately, one might envisage the development of modes of teaching and assessment that are capable of tapping into the circuits of desire and affect that mobilise learning.

The questions of *where* language happens and what its boundaries are have been a key consideration in my thoughts about the classroom events. As discussed in the above paragraph, I generated ideas in spaces of extra language (i.e. where communication is present but a direct 'meaning' is perhaps not immediately apparent). This is also seen in the discussions of resistance in Chapter 6. In addressing the issue of 'resistance', MacLure (2009) explores humour in research interviews. She explains:

Perhaps method could find other ways of handling humour [resistance]. Rather than seeing it only as a problem, and keeping silent about it, trying to 'cure' it, or reading beneath or through it, we might try to understand more about how humour [resistance] works in the fabrication of interactions, including research encounters (2009:107).

In exploring how resistance 'works in the fabrication of interactions', I questioned the boundaries of language by considering various non-verbal and verbal expressions of affect in classroom encounters. Through the process of diffracting thoughts about affects in language encounters, I arrived at the notion of resistance (both as being repelled and drawn in), and uncovered its function within events in the process of making and unmaking students' learning in the classroom. Thus I argued that resistance can be a productive force in the learning process. Again, there are longer term implications for teaching and learning: rather than seeing student resistance only as an obstacle to be overcome, educational encounters might ultimately be designed to recognise and utilise the productive force of resistance as a mechanism of learning.

I also considered the material aspects of language events. By asking what 'counts' in language events, and exploring the material alongside the discursive, I revealed hitherto unexplored potentialities within the learning assemblage. For example, I found new significance in the use of phones in the classroom, as a form of 'coping' for students inhabiting a space of rapid deterritorialisation. I argued that the action of interacting with a smart phone during a lesson may stop the deterritorialisation, but may also be helping to keep the learning machine going by offering stability in the assemblage (as also seen in the various discussions of the refrain of 'heavy academic language').

This insight also offers a different perspective on the use of phones and digital devices in the classroom, which are sometimes seen as a contentious issue (e.g. Baker, Lusk, & Neuhauser, 2012; Campbell, 2006; Berry & Westfall, 2015). In reconceptualising phones as a tool with which students may avoid falling into a black hole – breaking burgeoning becomings – they can now potentially be seen as performing an important function in the learning process by helping to keep the overall machine operating.

These thoughts culminated in a reading of the events presented in the data that led to unanticipated ideas about the relationship between students' becomings, space, and things in the learning assemblage. One of the pragmatic implications is that researchers should be careful to not overlook or disregard the material aspects of a communication, as material-discursive intra-actions are imbricated in all language encounters. This is significant for education-based studies as learning is not simply the acts of an individual: the material-discursive relationships forged in the learning assemblage are intrinsic to becomings in education. As reiterated in Chapters 5 and 6, language and things (and the events that both affect) exist co-constitutionally, symbiotically making and unmaking each other, regardless of whether we initially appreciate it. These relationships are inherently connected in the arrangement of the assemblages we inhabit.

Recognition of the role of matter in learning raises further implications in terms of how we consider what being a student is. In thinking about the material affects and the corporeal body in/of the classroom, 'the student' could be conceptualised not only as an individual, but also as a body in the learning machine. The singularities of 'the student' as a body could then be recognised as a necessary component in a regime of signs. Viewing the student as nomadic propels thinking about the student ontology and the role in which individuals embody in those becomings. Considering the potential affects in becomings as explored in Chapter 6 (such as stoppages through submission to major language, or conforming to the major expectations in interviews), students may then be seen to configure their sense of self through the influence of other bodies (e.g. the classroom, the lecturer, the interview). For example, students who are unwilling to categorically state that they understand academic language could be understood as configuring themselves as the perpetual 'learner' through their submission to the lecturer's order-words that define the language as 'heavy', therefore placing a stoppage in

the academic becoming. These ideas could have implications for how we actually consider what being a student is. There are perhaps wider suggestions here for the research community, as this work highlights elements of the learning assemblage not routinely addressed in many socio-cultural studies (see further below).

Through plugging into Deleuzo-Guattarian concepts and diffracting insights generated by them through one another, I have arrived at some alternative perspectives on issues of power and access in masters learning, particularly as these relate to academic language. As discussed in Chapter 2, many authors working within the fields of language and education commonly focus their studies through a socio-cultural lens of analysis that attends to power and knowledge, and speaks to associated social obstacles such as class, race, and poverty. Whilst I fully acknowledge and appreciate that it is important to address injustice and struggles, I wished from the outset to contribute something new to questions of access to language and learning at masters level. While many studies concerning access to language in higher education have examined it with reference to wider social determinants outside of the classroom, I have shifted this gaze by exploring the classroom space ontologically. I have focused on the mechanics of the classroom, and the material-discursive relationships within. Although I acknowledge the importance of socio-cultural issues in access to learning at HE, there is a considerable amount happening within the classroom that is not apparent through a socio-cultural lens. For example, the assuming desire (as discussed above) provides a way to reconceptualise how expectations in learning, and resulting struggles therein, may work to provide motivation in academic becomings. Similarly it could be considered that students find ways for coping with too-intense periods of learning in the classroom through creating refrains.

Taken as a whole, the insights I have offered provide a different *image of thought* concerning access to masters level learning. The thesis has also developed an argument for viewing language as situated within the realms of forces and intensities. Through moving language away from a focus on meaning and representation, the implications of language as a body of forces and intensities affecting the learner could be considered.

The Limits of Limitlessness

Some final implications perhaps lie within the limits of this study assemblage: namely, the lines that were not followed in this exploration. Though I have explored multiple strands within the study assemblage, I am still intrigued to wander the lines that have presented themselves, yet have never been followed in this writing. Although a thesis as a bounded artefact of the study assemblage must have an end, my thoughts and entwinement of/in it do not.

My computer folders and the walls of the room in which I write embody this rhizome in a most material way. Pages of writing maps that plot my route through a chapter litter the walls (and floor); seemingly endless digital folders of thoughts half formed or fully bloomed into chapters create a virtual labyrinth in my laptop; a vast array of notes, scribbled in book margins, hastily typed or jotted onto paper scraps and taped to a wall. Yet these material fragments reach an end; they can be tidied away out of sight, sorted and deleted, or even collected in one place showing the fixed limits of their number. What is unlimited, however, is my continuing and ever-expanding thoughts on this study. Untameable, they reel away in all directions. They gain pace or slow for pause, but they always connect to other things, events, and ideas spilling outward from the middle of the study assemblage. They are often exciting glimpses into what could be, a new line erupting into unknown potentialities, connections arranging themselves into new areas of thought to be explored. However, this excitement soon gives way to frustration. There is no room in this thesis for these other areas to be mapped. And thus, I recognised the limits in limitlessness.

During the course of the study, I amassed a considerable amount of data because of the sheer volume of events and relationships that 'counted' in language encounters. This in turn created many areas of interest; some events were overwhelmingly pervasive in the data, and some glimmered (MacLure, 2010), but perhaps not strongly enough to be included in the final thesis. Some were lines I absolutely thought I would include in Chapters 5 and 6; however in the writing, other lines took over leaving little room for them to be explored in the detail they needed. Therefore, I often felt a sense of frustration by the amount of information I found important but could not focus on.

One such line was the perspectives of students with English as an Additional Language (EAL), many of whom were part of the study assemblage either as participants or as part of the cohort I observed. Had I had scope to focus on the experiences of EAL students, I would have been interested to plug into the concepts of major and minor language and how these work in translations. I feel this line would be an interesting one to follow in further research, as the multiplicities involved in learning in a foreign language may take academic assemblages into spaces not considered in this work. Furthermore, it became apparent throughout the study how pervasive elements of language such as metaphor are in classroom talk. Taking this idea further could be an interesting way to explore the academic becomings of EAL students studying at masters level. What is lost in the use of metaphor for these students when most first language learners inherently know and therefore may find the meaning unambiguous? How do the classroom translations EAL students make work within their learning assemblages? And how may these translations affect academic becoming?

Connected to the above idea of resistance is another line of intrigue that I was not able to follow in the Data Reading chapters: students' reading (or apparent lack thereof) for their studies. This was an issue that I initially thought I would cover in detail, i.e. students' relationship to reading academic texts. What was intriguing in this relationship was that I perceived reading to be a site of resistance for students – yet in some later interviews, participants said that it was the reading that helped their understandings. I also witnessed an interesting encounter during the data gathering observations: the lecturer had asked if the students had completed the reading for the session as requested. Silence followed, and when the lecturer asked if that meant they had not done so, a few students said they had not read the text. When the lecturer walked away, the group of students who said they had not done the reading whispered among themselves that they had in fact read the text but they had not understood it. Events such as these lead me to ask; is what was presented here resistance to reading, or could this be considered as an affective resistance to *talking about reading*? Either way, it might be interesting to explore how these elements of the learning assemblage function in academic becomings.

Resistance could also be explored in more detail through attention to verbal and non-verbal expressions of affect. As MacLure asks:

How then could research be responsive, and responsible, to voices that must always be partial and marked by loss? I want to suggest that it might attend to those properties of voice that resist both surrender and mastery – properties such as laughter, mimicry, mockery, irony, secrets, masks, inconsistencies and silence (2009:106).

Although I have considered some of these elements, such as silence and inconsistency (e.g. nonverbal expression of affect and potential contradictions within language around assuming desire), this could be taken further by focusing on other areas of ‘extra’ language that are often erased due to apparent ‘lack’ of meaning or relevance. For instance, attention could have been paid to the instances of laughter that were littered throughout the data fragments in Chapters 5 and 6. How might laughter be working in the learning process? Could there be connected lines between laughter (or lack thereof) and the events of shame and fear (discussed in Chapter 6) as affective language encounters?

Another strand that I wished to follow yet did not have scope for was the issue of gender in the events. This was a fairly prevalent element in much of the data gathered, and included interesting lines in the relationships observed both between other people, and in the student’s own relationship with their learning assemblages and academic becomings. It would be interesting to explore how gender functions within learning assemblages, especially given that many of the researchers utilising the combination of Deleuzo-Guattarian and Baradian methodologies can also be considered as feminist scholars (such as the prominent work of Rosi Braidotti, Claire Colebrook, Elisabeth Grosz and Patti Lather discussed in Lenz Taguchi, 2013). How would this existing corpus of empirical work alter the process of plugging in and thinking about thoughts diffractively when considering gender in the masters classroom?

Taking the above idea further, another limitation in the limitlessness of potential insights this study affords, appears when I adjust my view to that of a social justice lens. In the aspiration to become minor and nomadic with my thoughts I must concede that there is an overwhelming degree of major, powerful bodies present in this writing. Upon reaching the end of this thesis, it troubles me how the dominant voices informing the methodology and literature have mostly been: white, male, having a high degree of social, cultural, and educational capital, and otherwise from a position of privilege and power within the academy. Whilst I stand by the

concepts and authors I have used throughout this work (as I truly believe they have provided me with most appropriate platform to explore the provocations above), I cannot ignore the socio-cultural issues embedded within this decision. It could be argued that this is indicative of some of the issues of representation present in higher education generally, and that through this, my own studies have developed a 'blind spot' for diversity and inclusion of voices. To address this, from now I will on try to hear more diverse voices and educate myself for inclusion of diversity in future writings. It must be understood that this is not intended as a token gesture, but a recognition of the value of alternative perspectives that minor voices bring to discourses.

A New Map Unfolds

In concluding this thesis, I am struck by the route my writing has taken, as if it has traversed these pages independently of my will. My typing hands becoming a vector for thinking, producing unpredictable lines on a map of thoughts that I did not know I could create. Though I recognise the limitations of lines not travelled, I hope that I have made certain contributions in this work. Firstly, I have attempted to add to existing studies of language in education, with the hope of carving an alternative nook in the extensive and informative work of those before me. Secondly – and perhaps what gives me real pride – I have created a map of thought which may serve to contribute to the bank of empirical research utilizing Deleuzo-Guattarian and Baradian methods, creating newness in thinking. In this realisation I am startled by my own becoming with this thesis, and how language has acted upon/through/with me. I remember incredulously scoffing at the requirement to 'contribute to new knowledge' in a PhD, stating how absurd it would be to consider that I could do that. I remember my cheeks flushing at the accusation that spurred this study into being: "don't you talk posh now?!" Who I was before undertaking this study gave me my perception of my 'self', yet who I am now is a constantly emerging unknown. The end is connected to the beginning in the arrangement of lines in this thesis assemblage, as it is a middle I will constantly spill out from. And in this awareness, I remember Deleuze and Guattari: "The self is only a threshold, a door, a becoming between two multiplicities" (2013:291), and then I am unmade again. A new map unfolds.

References

- Archer, L., Leathwood, C., & Hutchings, M. (2002). 'Higher education: A risky business'. In Hayton, A. & Paczuska, A. (eds.) *Access, Participation and Higher Education: Policy and Practice*. London: Taylor & Francis
- Ayers, W., Quinn, T. & Stoval, D. (eds.) (2009) *Handbook of Social Justice in Education*. London: Routledge
- Baker, W. M., Lusk, E. J., & Neuhauser, K. L. (2012) 'On the use of cell phones and other electronic devices in the classroom: evidence from a survey of faculty and students', *Journal of Education for Business*, 87(5), pp. 275-289
- Ball, S. (1990) *Foucault & Education: Disciplines and Knowledge*. London: Routledge
- Barad, K. (2007) *Meeting the universe halfway: Quantum physics and the entanglement of matter and meaning*. 2nd ed., Durham: Duke University Press
- Barad, K. (2012) "'Matter feels, converses, suffers, desires, yearns and remembers" Interview with Karen Barad', in Dolphijn, R., & Van Der Tuin, I. *New Materialism: Interviews and Cartographies*. Ann Arbor: Open Humanities Press
- Baugh, B. (2005) 'Body'. In Parr, A. (ed.) *The Deleuze Dictionary*. Edinburgh: Edinburgh University Press, pp. 35-37
- Bayley, A. (2018) *Posthuman Pedagogies in Practice*, UK: Palgrave Macmillan
- Becker, H. (1986) *Writing for Social Sciences: How to Start and Finish your Thesis, Book, or Article*, Chicago: The University of Chicago Press
- Bernstein, B. (1990), *The Structuring of the Pedagogic Discourse: Class, Codes and Control*. London: Routledge
- Berry, M. J. & Westfall, A. (2015) 'Dial D for distraction: The making and breaking of cell phone policies in the college classroom', *College Teaching*, 63(2), pp. 62-71
- Bhatia, V. (2002) 'A generic view of academic discourse'. In Flowerdew, J (ed.), *Academic Discourse*. London: Pearson Education Limited, pp. 21-39
- Bonta, M., & Protevi, J. (2004) *Deleuze and Geophilosophy: A Guide and Glossary*, Edinburgh: Edinburgh University Press
- Braidotti, R. (2013) 'Nomadic ethics', *Deleuze Studies*, 7(3), pp. 342-359
- Breeze, R. (2011) 'Critical discourse analysis and its critics', *Pragmatics*, 21(4), pp. 493-525.
- Brinkmann, S., Jacobsen, M. H., & Kristiansen, S. (2014) 'Historical overview of qualitative research in the social sciences'. In Leavy, P. (ed.) *The Oxford Handbook of Qualitative Research*, University Oxford Press: New York
- Britzman, D. (2000) 'The question of belief': writing poststructural ethnography'. In St. Pierre, E. A., & Pillow, W. (eds.) *Working in the Ruins: Feminist Poststructural Theory and Methods in Education*. New York: Routledge.
- Bryant, L. R. (2008) *Difference and Givenness: Deleuze's Transcendental Empiricism and the Ontology of Immanence*, Evanston: Northwestern University Press
- Buchanan, I. (2015) 'Assemblage theory and its discontents', *Deleuze Studies*, 9(3), pp. 382-392
- Campbell, S. W. (2006) 'Perceptions of mobile phones in college classrooms: ringing, cheating, and classroom policies', *Communication Education*, 55(3), pp. 280-294.
- Cohen, L., Manion, L., & Morrison, K. (2017) *Research methods in education*. 8th ed. New York: Routledge
- Clark, R. (1992) 'Principles and practice of CLA in the classroom'. In Fairclough, N. (ed.) *Critical language awareness*, London: Longman

- Clark, R. & Ivanic, R. (1992) 'Consciousness-raising about the writing process'. In Garrett, P. & James, C. (eds.) *Language awareness*, London: Longman
- Cole, D. (2011) 'The actions of affect in Deleuze: Others using language and the language that we make...', *Educational Philosophy and theory*, 43(6), pp. 549-561
- Cole, D. (2012) 'Matter in motion: the educational materialism of Gilles Deleuze', *Educational Philosophy and Theory*, 44(1), pp. 3-17
- Cole, D. (2013) 'Affective literacies: Deleuze, discipline & power'. In Semetsky, I. & Masny, D. (eds.) *Deleuze & education*. Edinburgh: Edinburgh University Press, pp. 94-111
- Colebrook, C. (2002) *Gilles Deleuze*. Oxtan: Routledge
- Coleman, R. & Ringrose, J. (eds.) (2013) *Deleuze and research methodologies*. Edinburgh: Edinburgh University Press
- Colman, F. J. (2005a) 'Rhizome.' In Parr, A. (ed.) *The Deleuze Dictionary*. Edinburgh: Edinburgh University Press, pp. 231-233
- Colman, F. J. (2005b) 'Affect.' In Parr, A. (ed.) *The Deleuze Dictionary*. Edinburgh: Edinburgh University Press, pp. 11-13
- Conley, V. (2005a) 'Order-word. In Parr, A. (ed.) *The Deleuze Dictionary*. Edinburgh: Edinburgh University Press, pp. 198-199
- Conley, V. (2005b) 'Minoritarian'. In Parr, A. (ed.) *The Deleuze Dictionary*. Edinburgh: Edinburgh University Press, pp. 166-168
- Crene, P. & Lea, M. R. (2008) *Writing at University: a guide for students*, Berkshire: Open University Press.
- Crozier, G. & Reay, D. (2011) 'Capital accumulation: working-class students learning how to learn in HE'. *Teaching in Higher Education* 16(2), pp. 145-155
- Crozier, G., Reay, D., Clayton, J. Colliander, L., & Grinstead, J. (2008) 'Different strokes for different folks: diverse students in diverse institutions – experiences of higher education. *Research papers in education*, 23 (2), pp. 167-177
- DeLanda, M. (2002) *Intensive Science and Virtual Philosophy*. London: Continuum.
- Deleuze, G. (1990/2015) *The Logic of Sense* Translated by Lester, M., & Strivale, C., New York, NY: Columbia University Press
- Deleuze, G. (1993/2006) *The Fold: Leibinz and the Baroque*. Translated by Conley, T., London: Continuum
- Deleuze, G. (1994/2014) *Difference and Repetition*. Translated by Patton, P., New York, NY: Columbia University Press
- Deleuze, G. (1995) *Negotiations*. Translated by Joughin, M., New York, NY: Columbia University Press.
- Deleuze, G. (1995/2005) *Pure Immanence: Essays on a Life*. Translated by Boyman, A., New York: Zone Books.
- Deleuze, G. (1997) *Desire and Pleasure*. Translated by M. McMahon. *Magazine Littéraire* 325. Accessed December 16th, 2017, from [http:// www.artdes.monash.edu.au/globe/delfou.html](http://www.artdes.monash.edu.au/globe/delfou.html).
- Deleuze, G. & Guattari, F. (1987/2013) *A Thousand Plateaus: Capitalism and Schizophrenia*. Translated by Massumi, B., London: Bloomsbury Academic.
- Deleuze, G. & Guattari, F. (1991/1994) *What is Philosophy?*. Translated by Tomlinson, H. & Burchell, G. New York: Columbia University Press
- Denzin, N. and Lincoln, Y.S. (eds.) (2005) *The Sage Handbook of Qualitative Research*. 3rd Ed. London: Sage
- Dewsbury, J. D. (2011) 'The Deleuze-Guattarian assemblage: plastic habits'. *Area*, 43, pp. 148-153

- Dolphijn, R., & Van Der Tuin, I. (2012) *New Materialism: Interviews and Cartographies*. Ann Arbor: Open Humanities Press
- Fairclough, N. (2010) *Critical Discourse Analysis: The Critical Study of Language*. 2nd ed., New York, NY: Taylor & Francis Group.
- Fairclough, N. (2015) *Language and Power*. 3rd ed., London: Routledge, Taylor & Francis Group.
- Flick, U. (2007) *Designing qualitative research*, Los Angeles: Sage
- Flowerdew, J. ed. (2002) *Academic discourse*, London: Pearson Education Limited
- Foucault, M. (1972) *The Archaeology of Knowledge*. Translated by Sheridan, A., London: Tavistock
- Foucault, M. (1979) *Discipline & Punish: The Birth of the Prison*. Translated by Sheridan, A., Harmondsworth: Penguin.
- Freire, P. (1996) *Pedagogy of the Oppressed*. London: Penguin
- Gale, K. (2007) 'Teacher education in the university: working with policy and practice and Deleuze.' *Teaching in Higher Education*, 12(4), pp. 471 – 483
- Gee, J. P. (1992) *The Social Mind: Language, Ideology and Social Practice*. New York: Bergin & Garvey
- Gee, J. P. (1999) *An Introduction to Discourse Analysis*. London: Routledge.
- Goodchild, P. (1996) *Deleuze and Guattari: An Introduction to the Politics of Desire*. London: Sage.
- Hammersley, M. (1997) 'On the foundations of critical discourse analysis', *Language & communication*, 17(3), pp. 237-248
- Hammersley, M. (2013) *What is Qualitative Research?* London: Bloomsbury Academic
- Hammersley, M. & Traianou, A. (2012) *Ethics in Qualitative Research: Controversies and Contexts*, London: Sage
- Hansen, A., Twiselton, S., & Elton-Chalcraft, S. (2008) *Doing Classroom Research*, Maidenhead: Open University Press
- Haraway, D. (1992) 'The promises of monsters: a regenerative poletics for inappropriate/d others'. In Grossberg, L., Nelson, C., & Treichler, P. (eds.) *Cultural Studies*, New York: Routledge, pp. 295-337
- Hein, S. F. (2016) 'The new materialism in qualitative inquiry: how compatible are the philosophies of Barad and Deleuze?' *Cultural Studies ↔ Critical Methodologies*, 16 (2), pp. 132 - 140
- Hilgers, M. (2011) 'The three anthropological approaches to neoliberalism', *International Social Science Journal*, 61 (202), pp. 351–64
- Hohti, R. (2015) 'Now — and now — and now: Time, space and the material entanglements of the classroom', *Children & Society*, 30(3), pp. 180-191
- (no date) <http://www.lang.nagoya-u.ac.jp/proj/genbunronshu/25-2/haig.pdf> (last accessed 26/5/18).
- Hudson, R. (2009). Measuring maturity. In Beard, R., Myhill, D. & Riley, J. (Eds.), *Handbook of Writing Development*, London: Sage, pp. 340-362
- Hymes, D. (1972) 'On communicative competence'. In Pride, J. B. & Holmes, J. (eds.) *Sociolinguistics*. Harmondsworth: Penguin.
- Ingle, J. (2016) 'Engaging with academic writing and discourse'. In Pokorny, H., & Warren, D. (eds.) *Enhancing Teaching Practice in Higher Education*, London: Sage.
- Ivanic, R. (1998) *Writing and Identity: The Discoursal Construction of Identity in Academic Writing*. Amsterdam: John Benjamins.

- Ivanic, R. (2004) 'Discourses of writing and learning to write', *Language and Education*, 18(3), pp. 220-245.
- Ivanic, R. & Lea, M. (2006) 'New contexts, new challenges: the teaching of writing in higher education'. In Ganobcsik-Williams, L. (ed.) *Teaching Academic Writing in UK Higher Education: Theories, Practices and Models*. Hampshire, UK: Palgrave Macmillan, pp. 6-15
- Ivanic, R. & Simpson, J. (1992) 'Who's who in academic writing?'. In Fairclough, N. (ed.) *Critical language awareness*, London: Longman
- Jackson, A. Y. (2016) 'An ontology of a backflip', *Cultural Studies ↔ Critical Methodologies* 16(2), pp. 183–192
- Jackson, A. Y. & Mazzei, L. A. (eds.) (2009) *Voice in Qualitative Inquiry: Challenging Conventional, Interpretive, and Critical Conceptions in Qualitative Research*, Oxon: Routledge
- Jackson, A.Y. & Mazzei, L.A. (2012) *Thinking with Theory in Qualitative Research: Viewing Data Across Multiple Perspectives*. New York, NY: Taylor & Francis
- Janks, H. & Ivanic, R. (1992) 'Critical language awareness and emancipatory discourse'. In Fairclough, N. (ed.) *Critical Language Awareness*, London: Longman, pp. 305-331
- Kress, G. (1990) 'Critical discourse analysis', *Annual Review of Applied Linguistics*, 11, pp. 84-99.
- Lather, P. & St. Pierre, E. A. (2013) 'Post-qualitative research', *International Journal of Qualitative Studies in Education*, 26(6), pp. 629-633
- Lea, M. & Street, B. (1998) 'Student writing in higher education: An academic literacies approach', *Studies in higher education*, 23(2), pp. 157-172
- Lea, M. & Street, B. (1999) 'Writing as academic literacies: Understanding textual practices in higher education.' In Candlin, C. N. & Hyland, K. (eds.) *Writing: Texts, Processes and Practices*. London: Longman, pp. 62-81.
- Leathwood, C. & Hayton, A. (2002) 'Educational inequalities in the united kingdom: A critical analysis of discourses and policies of new labour', *Australian Journal of Education*, 46(2), pp. 138-153
- Lecerle, J.J. (2002) *Deleuze and Language*. Basingstoke: Palgrave Macmillan
- Lenz Taguchi, H. (2012) 'A diffractive and deleuzian approach to analysing interview data', *Feminist Theory*, 13(3), pp. 265–281
- Lenz Taguchi, H. (2013) 'Becoming molecular girl': transforming subjectivities in collaborative doctoral research studies as micro-politics in the academy', *International Journal of Qualitative Studies in Education*, 26(9), pp. 1101-1116
- Lenz Taguchi, H. & St. Pierre, E. (2017) 'Using concept as method in educational and social science inquiry', *Qualitative Inquiry*, 23(9), pp. 643-648
- Lillis, T. (1999) 'Whose "common sense"? Essayist literacy and the institutional practice of mystery'. In Jones, C., Turner, J., & Street, B. (eds.) *Students Writing in the University: Cultural and Epistemological Issues*, Amsterdam: John Benjamins, pp. 127-147
- Lillis, T. (2001) *Student Writing: Access, Regulation, Desire*, Abingdon: Routledge.
- Livesey, G. (2005) 'Assemblage.' In Parr, A. (ed.) *The Deleuze Dictionary*. Edinburgh: Edinburgh University Press, pp. 18-19
- Lorraine, T. (2003) 'Living a time out of joint'. In Patton, P. & Protevi, J. (eds.) *Between Deleuze and Derrida*. London: Continuum, pp. 30-45
- Lorraine, T. (2005) 'Lines of flight'. In Parr, A. (ed.) *The Deleuze Dictionary*. Edinburgh: Edinburgh University Press, pp. 147-148.
- Lupton, D. (1995) 'Postmodern and critical discourse', *Discourse and Society*, 6(2), pp. 302-304

- MacLure, M. (2003) *Discourse in Educational and Social Research*. Buckingham: Open University Press
- MacLure, M. (2009) 'Broken voices, dirty words; On the productive insufficiency of voice'. In Jackson, A. Y. & Mazzei, L. A. (eds.) *Voice in Qualitative Inquiry: Challenging Conventional, Interpretive, and Critical Conceptions in Qualitative Research*, Oxon: Routledge, pp. 97-112
- MacLure, M. (2010) 'The offence of theory', *Journal of Education Policy* 25(2), pp. 277-286
- MacLure, M. (2013a) 'Researching without representation? Language and materiality in post-qualitative methodology', *International Journal of Qualitative Studies in Education*, 26(6), pp. 658-667
- MacLure, M. (2013b) 'Classification or wonder? Coding as an analytic practice in qualitative research'. In Coleman, R. & Ringrose, J. (eds.) *Deleuze and Research Methodologies*. Edinburgh: Edinburgh University Press, pp. 164-183
- MacLure, M. (2016) 'The refrain of the a-grammatical child: Finding another language in/for qualitative research', *Cultural Studies↔Critical Methodologies*, 16(2), pp. 173-182.
- Mann, S. J. (2000) 'The student's experience of reading', *Higher Education*, 39:3, pp. 297-317
- Mann, S. J. (2001) 'Alternative perspectives on the student experience: Alienation and engagement', *Studies in Higher Education*, 26:1, pp. 7-19
- Marks, J. (2005) 'Materialism'. In Parr, A. (ed.) *The Deleuze Dictionary*. Edinburgh: Edinburgh University Press, pp. 158-160
- Masny, D. (2012) 'Multiple literacies theory: Discourse, sensation, resonance and becoming', *Discourse*, 33(1), pp. 113-28.
- Masny, D. (2013) 'Rhizoanalytic Pathways in Qualitative Research.' *Qualitative Inquiry*, 19(5), pp. 339-348.
- Masny, D. & Cole, D. (eds.) (2014) *Education and the Politics of Becoming*, London: Routledge.
- Massumi, B. (1987/2013) 'Translators forward: pleasures of philosophy', In Deleuze, G. & Guattari, F. Translated by Massumi, B., *A Thousand Plateaus: Capitalism and schizophrenia*. London: Bloomsbury Academic.
- Massumi, B. (2002) *Parables for the Virtual: Movement, Affect, Sensation*. USA: Duke University Press
- May, T (2005) *Gilles Deleuze: An Introduction*. New York, NY: Cambridge University Press.
- Mazzei, L. (2013a) 'Desire undone: productions of privilege, power, and voice'. In Coleman, R., & Ringrose, J. (eds.) *Deleuze and Research Methodologies*, Edinburgh: Edinburgh University Press.
- Mazzei, L. A (2013b) 'A voice without organs: interviewing in posthumanist research', *International Journal of Qualitative Studies in Education*, 26(6), pp. 732-740
- Mazzei, L. (2014) 'Beyond an easy sense: A Diffractive analysis', *Qualitative Inquiry*, 20(6), pp. 742-746
- Mazzei, L., & McCoy, K. (2010) 'Thinking with deleuze in qualitative research', *International Journal of Qualitative Studies in Education*, 23:5, pp. 503-509
- McKay, J. & Devlin, M. (2014) "'Uni has a different language...to the real world": demystifying academic culture and discourse for students from low socioeconomic backgrounds'. *Higher Education Research & Development*, 33 (5), pp. 949-961
- Message, K. (2005) 'Black hole'. In Parr, A. (ed.) *The Deleuze Dictionary*. Edinburgh: Edinburgh University Press, pp. 33-35
- Millier, T., Birch, M., Mauthner, M., & Jessop, J. (2012) (eds.) *Ethics in Qualitative Research*, 2nd ed., London: Sage

- Monroe, J. (2007) 'Writing assessment, and the authority of the disciplines', *Educational Studies in Language and Literature*, 8(2), pp. 59-88.
- Mullarkey, J. (1997) 'Deleuze and materialism: one or several matters', *The South Atlantic Quarterly*, 96(3), pp. 439-463
- Newby, P. (2014) *Research Methods for Education*, 2nd ed., Routledge: Oxon
- O'Sullivan, S., & Zepke, S. (2008) 'Introduction: the production of the new'. In O'Sullivan, S., & Zepke, S. (eds.) *Deleuze, Guattari and the Production of the New*, London: Continuum
- Oakley, A. (2006) 'Resistances to "new" technologies of evaluation: education research in the UK as a case study', *Evidence and Policy: A Journal of Research, Debate and Practice*, 2 (1), pp. 63-87
- Olssen, M., & Peters, M. A. (2005) 'Neoliberalism, higher education and the knowledge economy: From the free market to knowledge capitalism', *Journal of Education Policy*, 20 (3), pp. 313-45
- Parr, A. (2005) 'Deterritorialisation/reterritorialisation'. In Parr, A. (ed.) *The Deleuze Dictionary*. Edinburgh: Edinburgh University Press, pp. 69-72
- Patton, P. (2005). 'Deterritorialisation & Politics'. In Parr, A. (ed.) *The Deleuze Dictionary*. Edinburgh: Edinburgh University Press, pp. 21-23
- Pennycook, A. (1994) 'Incommensurable discourses?', *Applied Linguistics*, 15(2), pp. 115-37
- Phillips, J. (2006) 'Agencement/assemblage', *Theory, Culture & Society*, 23:2-3, pp. 108-109
- Polkinghorne, D. E. (2007) 'Validity issues in narrative research.' *Qualitative Inquiry*, 13, pp. 471-486
- Poynton, C. (2000) 'Linguistics and discourse analysis'. In Lee, A. & Poynton, C. (eds.) *Culture and Text: Discourse and Methodology in Social Research and Cultural Studies*. Lanham, MD: Rowman & Littlefield
- Priest, A. M. (2009) "'I have understanding as well as you": Supporting the language and learning needs of students from low socio-economic status backgrounds'. *Journal of Academic Language & Learning*, 3 (2), pp. 70-81
- Probyn, E. (2010), 'Writing shame', In Gregg, M. & Seigworth, G. J. (eds.) *The Affect Theory Reader*. London: Duke University Press, pp. 71-90
- Raaper, R. (2016) 'Academic perceptions of higher education assessment processes in neoliberal academia', *Critical Studies in Education*, 57(2), pp. 175-190
- Reay, D., Crozier, G., & Clayton, J. (2010) "'Fitting in' or 'standing out': working-class students in UK higher education", *British Educational Research Journal*, 36(1), pp. 107-124
- Rogers, R. (ed.) (2011) *An Introduction to Critical Discourse Analysis in Education*, Second Edition, New York, NY: Routledge
- Ross, A. (2005) 'Desire'. In Parr, A. (ed.) *The Deleuze Dictionary*. Edinburgh: Edinburgh University Press, pp. 65-67
- Rowe, S. (2011) 'Discourse in activity and activity in discourse', in Rogers, R. (ed.) (2011) *An Introduction to Critical Discourse Analysis in Education*, 2nd ed., New York, NY: Routledge, pp. 227-241.
- Sehgal, M. (2014) 'Diffractive propositions: Reading Alfred North Whitehead with Donna Haraway and Karen Barad', *Parallax*, 20(3), pp. 188-201
- Semetsky, I. (2006) *Deleuze, Education and Becoming*, Rotterdam: Sense.
- Semetsky, I. & Masny, D. (eds.) (2013) *Deleuze & Education*, Edinburgh University Press: Edinburgh
- Sheridan, S. (2002) 'Words and things: Some feminist debates on culture and materialism', *Australian Feminist Studies*, 17(37), pp. 23-30.

- Sliverman, D. (2013) *Doing Qualitative Research*. 4th ed., Sage: London
- Smith, D. W. (2011) 'Deleuze and the question of desire: towards an immanent theory of ethics'. In Jun, N. & Smith, D. W. (eds.) *Deleuze & Ethics*, Edinburgh: Edinburgh University Press, pp. 123-141.
- Sokal, A. & Bricmont, J. (1998) *Fashionable nonsense: Postmodern Intellectuals Abuse of Science*, New York, NY: Picador
- Somekh, B., Burman, E., Delamont, S., Meyer, J., Payne, M. & Thorpe, R. (2005) 'Research communities in the social sciences.' In Somekh, B. & Lewin, C. (eds.) *Research Methods in the Social Sciences*. London: Sage Publications, pp.1-13.
- St. Pierre, E. A. (1997) 'Methodology in the fold and the irruption of transgressive data', *International Journal of Qualitative Studies in Education*, 10:2, pp. 175-189
- St. Pierre, E. A. (2004) 'Deleuzian concepts for education: the subject undone', *Educational Philosophy and Theory*, 36(3), pp. 283-296.
- St. Pierre, E. A. (2011) 'Post qualitative research; the critique and the coming after'. In (eds) Denzin, N. K., & Lincoln, Y. *The Sage Handbook of qualitative research*. Thousand Oaks, CA: Sage, pp. 195-207.
- St. Pierre, E. A. (2017) 'Deleuze and Guattari's language for new empirical inquiry', *Educational Philosophy and Theory*, 49 (11), pp. 1080-1089
- St. Pierre, E. A. & Pillow, W. S. (eds.) (2000) *Working the Ruins: Feminist poststructural theory and methods*. New York: Routledge
- Stagoll, C. (2005). 'Becoming.' In Parr, A. (ed.) *The Deleuze Dictionary*. Edinburgh: Edinburgh University Press, pp. 21-23
- Stierer, B. & Lea, M. (eds.) (2000) *Student writing in Higher Education: New contexts*. Buckingham
- Street, B. V. (2009). 'Hidden features of academic essay writing', *Working Papers in Educational Linguistics*, University of Pennsylvania, 24:1, pp. 1-17
- Strom, K. J. (2018) "'That's not very deleuzian': Thoughts on interrupting the exclusionary nature of 'high theory'", *Educational Philosophy and Theory*, 50 (1), pp. 104-113
- Taylor, C. A. & Harris-Evans, J. (2018) 'Reconceptualising transition to higher education with deleuze and guattari', *Studies in Higher Education*, 43(7), pp. 1254-1267
- Tolins, J., & Fox Tree, J. E. (2014) 'Addressee backchannels steer narrative development' *Journal of Pragmatics*, 70, pp. 152-164
- Threadgold, T. (2000) 'Poststructuralism and discourse analysis'. In Lee, A., & Poynton, C. (eds.) *Culture and Text: Discourse and Methodology in Social Research and Cultural Studies*. Lanham, MD: Rowman & Littlefield
- Tindell, D. R. & Bohlander, R. W. (2012) 'The use and abuse of cell phones and text messaging in the classroom: a survey of college students', *College Teaching*, 60(1), pp. 1-9
- Trent, A. & Cho, J. (2014) 'Interpretation Strategies: Appropriate concepts'. In Leavy, P. (ed.) *The Oxford Handbook of Qualitative Research*, University Oxford Press: New York
- Tuck, E. (2010) 'Breaking up with deleuze: desire and valuing the irreconcilable', *International Journal of Qualitative Studies in Education*, 23:5, pp. 635-650
- Van der Tuin, I. (2014) 'Diffraction as methodology for feminist onto-epistemology: On encountering chantal chawaf and posthuman interpellation', *Parallax*, 20(3), pp. 231-244
- Widdowson, H. G. (1995) 'Discourse analysis: a critical view', *Language and Literature* 4, pp. 157-172.
- Williams, J. (2005) 'Cogito'. In Parr, A. (ed.) *The Deleuze Dictionary*. Edinburgh: Edinburgh University Press, pp. 51-52

Youtube (2017) Noam Chomsky: Postmodernism is an Instrument of Power, [online video]
[Accessed, 1st June 2018],
https://www.youtube.com/watch?time_continue=23&v=WwTfHv5dpPw

Appendix

Appendix 1

Participant Information Sheet and Confirmation Form

Appendix 2

Student contexts

Appendix 3

Lin Interview Transcript

Appendix 4

Karl, Haleema & Ella Interview Transcript

Appendix 5

Serena Interview Transcript

Appendix 6

Roger Interview Transcript

Appendix 7

Jo Interview Transcript

Appendix 1: Participant Information Sheet and Confirmation Form

Participant Information Sheet

I would like to invite you to take part in a research study as part of a student project. Before you decide it is important for you to understand why the research is being done and what it will involve for you. Please take time to read the following information carefully. Ask questions if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part. Thank you for reading this.

Who will conduct the research?

Sarah Evans

Title of the Study

Language use and access to learning at masters-level in UK higher education: are we all on the same page?

What is the purpose of the study?

The purpose of this study is to look at the link between language use and learning accessibility at Masters-level Higher Education. It will also try to identify the effects of this on how learners see themselves as Masters-level students over a 1-year period, with the aim of creating a short film documenting the aspects of personal development and 'becoming' that students may experience.

Why have I been invited?

You and your classmates have been invited as you are currently studying on a Masters-level course. This course was chosen due to the type of language specific to the field of Education.

Do I have to take part?

It is up to you to decide whether or not to take part. We will describe the study and go through the information sheet, which we will give you to keep. You will then be asked to sign a consent form to show you agreed to take part. You are free to withdraw at any time without giving a reason and without disadvantage to yourself. If you wish to withdraw, your data will be destroyed and removed from the study.

What will I need to do if I take part?

The project will involve a small scale ethnographic study. This means that to gather data, I will observe and film all of the lessons for one of your Masters-level taught units. You will also be asked to take part in informal group and individual interviews that will follow a questions/answer/discussion format, about the events and progress of the course, which may also be filmed. Topics that will be discussed in the interviews will mainly centre on your experiences and effects of the academic language you encounter during your studies. There will be between 5-10 interviews, lasting no longer than 1 hour, staggered throughout the year. An audio-taping device will be used during the interviews, however, any recordings will be for my records only and will not identify you personally. The footage taken during taught sessions and interviews will focus mainly on your physical gestures, however if some facial expressions are captured on film they will be fully altered with editing software to maintain your anonymity. Footage shown will also be truthful to the context in which it was filmed. There is no compulsion to take part or answer questions asked during interviews. If you wish to take part but do not wish to be on camera, you will not be filmed – if any footage of you is captured accidentally during the study it will be deleted. If you feel uncomfortable participating or answering questions you will not have to take part. Choosing to participate or not will in no way impact your tutor's evaluation of your performance on the course.

Will my taking part in the study be kept confidential?

All information which is collected about you during the course of the research will be kept strictly confidential. I will change all names of the people that have taken part in this research. Also, any writing generated from the data will be anonymised. All data collected (including audio recordings and film footage) will be analysed by myself only. It will be kept on a password protected computer, accessible only by myself. Any facial/identifying images captured on film will be altered with editing software to maintain your anonymity.

What will happen to the data collected in the study?

The data collected will be analysed using concepts centred on the notion of 'becoming' and cinema philosophies, and reported in the thesis and film created at the end of this project. You will be given a written version of the interview audio recordings and a copy of the film, with the analysis, before they are used in the thesis. You will not be identified in the thesis or film (unless you have given explicit consent to be identified).

What are the possible disadvantages and risks of taking part?

As the interviews will take place outside of lectures, you may find it inconvenient to attend all sessions. If this affects you at any point in the project and you would still like to take part, please contact me and I will endeavour to make a more convenient schedule. Whilst I do not foresee any health risks in taking part in this study, potential professional risks will be avoided by ensuring total confidentiality and anonymity to you. As stated above, your involvement in the study will in no way impact your tutor's evaluation of your performance on the course. Although the study is not intending to explore sensitive issues, you can ask not to participate in conversations or filming, or to withdraw from the study at any time if you feel distressed by the topics discussed. As the filming is mostly interested in capturing gesture, there is a minor risk that you may be identified through the images of your hands/arms etc. If you feel this may be an issue but you would still like to take part, footage will be edited to alter any physical identifiers.

What are the possible benefits of taking part?

I cannot promise the study will help you, but the information gained from the study will help to increase the understanding of language use and learning access at Masters-level learning.

What if there is a problem?

If there is a problem during the research project, or if you would like to make a complaint, you may contact myself (details below) so that we can resolve the issue together. If you remain unhappy, you do not wish to speak to the researcher, or if you wish to make a formal complaint, you can contact an investigator who is not part of this research has been designated to provide additional support as needed. If you require additional support outside of the project team, you can contact the Chair of Faculty Ethics Committee (details below).

Who is funding the research?

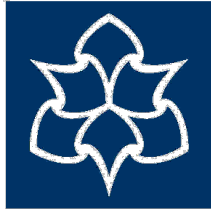
The study is being funded by the Education and Social Research Institute at Manchester Metropolitan University.

Contact for further information

Sarah Evans: sarah.evans4@stu.mmu.ac.uk (Researcher)

Alternative contact

Liz de Freitas at l.de-freitas@mmu.ac.uk (Chair of Faculty Ethics Committee)



**Manchester
Metropolitan
University**

Participant Consent Form

Date:
Name: Sarah Evans
Course: PhD Language in Education
Department: ESRI
Building: Birley
Manchester Metropolitan University

Title of Project: Language use and access to learning at masters-level in UK higher education: are we all on the same page?

Name of Researcher: Sarah Evans

Participant Identification Code for this project:

Please initial box

1. I confirm that I have read and understood the information sheet dated for the above project and have had the opportunity to ask questions about the interview procedure. ☐
2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason to the named researcher. ☐
3. I understand that my responses will be sound and visually recorded, and used for analysis for this research project. ☐
4. I give/do not give (*delete as appropriate*) permission for my interview transcript and filmed footage to be archived as part of this research project, making it available to future researchers. ☐
5. I understand that my responses will remain anonymous. ☐
6. I agree to take part in the above research project. ☐
7. I understand that at my request a transcript of my interview can be made available to me. ☐

Name of Participant Date Signature

Researcher Date Signature
To be signed and dated in presence of the participant

Once this has been signed, you will receive a copy of your signed and dated consent form and information sheet by post.

Appendix 2: Participant Contexts

These 'contexts' are based on information offered by the participants in their interviews, I have made no aspersions on their backgrounds, thus there are varying degrees of information presented here.

Lin: an English as an Additional Language (EAL) student who has lived in the UK since she was 15. She worked in an 'education tourism' role for several years before enrolling onto the masters program.

Serena: in her 50's and wanted to return to education as she was unhappy with her long-standing role as a family liaison and union advocate. Her last experiences of education were in the 80's when she studied an Art History BA. She describes herself as 'middle-class with an African mum' and explains that she went to an all-girls selective boarding school when she was younger.

Roger: has been a PE teacher and university lecturer for the past 30 years. He is from a working-class area in the North West of England, and his father also worked in academia though he classes his father's work as 'properly academic' (implying his own is not). He states that this is part of his reasoning for returning to education to study a masters degree. Though he has worked within an academic setting for some time Roger states that his experience in the academy has been more practical than theoretical.

Jo: is a masters by research (MRES) student and comes from a working-class area local to the university (North West England). She has taken several years out of education since her BA (did education at undergraduate level), travelled for a few years and came back to university to study the masters.

Haleema: joined the masters straight from doing a Psychology BA degree at the same university. She has not taken a break from education.

Karl: an EAL student who travelled over to the UK from a Mediterranean country specifically to study on the masters programme. Karl has previously worked as a teacher in his home country but has not studied Education Studies as a subject in its own right before.

Ella: both of her parents work in the academy, whilst Ella works in education as a TA and works with children with special needs. She did an undergraduate degree in Art History and has taken a few year out of education between her undergraduate degree and starting the masters.

Appendix 3: Lin Interview Transcript

Lin Interview Transcript 7th February 2017

Key:

L – Lin

I – Interviewer

... - pause

// - interruption and/or overlap

{ } – action

[] – context clarification

I: ...just a couple of just to the study's about academic language at masters level learning, and the reason I chose to this is because I found when I was a masters student the language was really a lot hard than it had been at undergraduate level. And I got to think it was something that a lot of people felt the same about but I couldn't be sure unless I studied it. So, errrm, I decided to start a research project around this so thank you very much for agreeing to participate, errm, I wanted to ask you some questions about how you feel about the academic language within you lessons and within the reading you have to do for your lessons.

L: for the lessons? Oh right, because umm, with the quotes, umm you know whenever the lecturer quotes something and the umm, you know articles? They will explain it so I do get that//when it comes to reading I have to umm when I have to read a lot when//and especially for me because I was doing business related courses when I was doing my undergrad aahh, and now that I'm doing education there's more uh term//terms that I have to translate into my own language so it takes longer for me to read articles now and yeah...

I: Yeah, that's understandable. I changed my discipline too, I did Theatre and Performance so it was quite different//

L: yeah the terms and there's uhh, the different approaches and I have to catch up and then you know spend more time on translating {small laugh} those for me yeah

I: are there any words that come to mind that you think have been harder than others, or anything specific you can think 'I've had to translate that'?

L: umm...well...I thought//to myself I thought it's just a masters degree and it has nothing related to what I was doing so I found it quite difficult//so I'm not sure if it was because//there's many reasons behind...um, behind, behind...why I find it so difficult {small laugh} so it's not just about 'it's masters now' ...

I: If you don't mind me asking, why did you change your discipline, as you said you did business in your undergraduate degree?

L: I was doing travel//tourism management

I: and what made you change to education?

L: errrm, well I happened to find an education related job, and I wanted to continue in this field that's why I wanted...you know, to do an education degree {tone inflects downward here and Lin almost whispers the last part}, and then they advised me//[UNIVERSITY] advised me that 'well seeing as you already have an undergraduate uhh qualification you a do a masters instead of another 3 years', and so...

I: oh right yes, so what's your goal for doing a masters? What would you like to use it for?

L: for my career, perhaps, and ahh I don't want to be a teacher {tone raised in inflection and this was said louder than previous speech} but I'm really interested in globalization and uh, education in this uhh, in this//globalization, citizenship, things like that. And I want to know how education...would change in times and stuff...

I: that's interesting, so...with that then...how do you see yourself at the moment? Do you see yourself as a student, or maybe a professional, or an academic?

L: well I see myself as a student because even though I have about 3 years' experience in this education field, umm, I find it is ... well after I started this course//when I started this course its more than what I thought ha {laugh}, so yeah and then...and then//it makes me feel that I have to go back to the starting point, where I had graduated and I have to start over again...and that kind of thing//so I feel like a student more than a professional {small laugh}.

I: that's interesting, do you think//obviously aside from 'the professional' stuff cause you worked in an industry already, do you...think you'll ever feel like an academic on the course that you're on? Do you think you'll get ot he point where you'll use the words that they use in the articles?

L: well, uhh, nnnn...no. I don't think that I will use this language...I mean, because I'm doing this masters for my career purpose and then I don't think I'm gonna use these words...err, in err//because that's//because I was engaging in some student exchange programs and it is//not just students it's teachers as well, we exchange teachers from Hong Kong and the UK and then they share their experiences and how they build a better understanding of the curriculums//and so it's to me it's like education and business related field and I don't think that I would use these terms to discuss with people {laughs} you know? {laughs}

I: I do, absolutely. Ok, um...so how do you feel about the types of lessons that you've had so far?

L: the type of lessons?

I: yeah on the masters, the taught sessions you have on a Tuesday and Thursday, have they been useful and helpful or is it the reading that you find more helpful?

L: well I find lessons more helpful than reading because you have the tutor there to explain and then because I'm new in this field//so the tutor, for me is really helpful when they are

suggesting//um no, err, what journeys would be helpful on my work and my essays and then, yeah when they recommend articles and literature as well that helps a lot, but when it comes to my reading I, yeah//it helps me to digest, but it takes more time...

I: just with you saying about the papers the tutors recommend, do you read them?

L: uhh some of them {laughs}

I: {laughs}

L: only some of them because, yeah, education is really a wide range of you know subjects and I'm only choosing those that really relate to what I'm doing now, so {laughs} I don't really...

I: that's ok. Umm, how would you describe the 'academic language' in them, or is there something you'd say that uhhh, describes academic language itself?

L: umm...it's difficult but when you understand the terms, and understand it, it really...umm, I think it's really difficult in the beginning but once you get it you find//well how could you conclude all of these ideas in one sentence in one sentence or one paragraph, I think {laughs} that's what makes me feel like {laughs and holds hands up in 'pushing back motion'}, you know what I mean? So structures and um, the language they use, they feel that way...

I: so, sorry, do you mean the language that they use feels like 'how are they getting all this [information] in there?', is that what you mean?

L: umm...yes, kind of, I'm not sure if I'm describing it right but yeah that's how I feel

I: do you think then that academic language is useful to describing specific things? That it's 'needed'. Or, that some stuff can be said in a simpler way?//

L: //oh well..well of course if they can...I think that they can use a simpler language while they're explaining their ideas {laughs} cause I find that some articles//you know the whole article is just using its own language {laughs} that I don't understand and it's not even English I mean {laughs}, and then I think that in some//yeah they can explain it in a small simple way...

I: why do you think they don't?

L: Uhh I was just asking myself that questions {laughs} haha, yeah why not?! Maybe, it's because we're supposed to know in the masters degree//at the masters level we're supposed to know what we are//you know what they are {laughs} saying in that language...but yeah, for my personal reason I couldn't catch up//I mean I couldn't [understand straight away] so I had to catch up, yeah that its yeah...

I: Does it seem like they think you're supposed to know but did you//

L://because uhh, I know that some people do a masters degree because they//they're already professional in that field and then they have to study and continue to masters degree, so that

umm, when they//these kind of people, I don't think that they need a simple explanation {laugh} you know? And then they can just continue with that level, whilst I'm at this level {laughs} and then I have to...umm yeah {laughs}...

I: like have to 'catch up' almost?//

L://yeah, umm, maybe I'm just not you know...ummm...maybe it's my circumstances and things...

I: so do you think that the other students in the class understand the language?

L: I think some of them do but some of them maybe they just started//just finished their undergrads, they don't really//because some masters degrees require some work experience so that when you//you can just digest it quicker and then you know better and yeah...for the student who's just graduated, who's just finished an undergrad course, I think we are...I think {laughs} I'm on the same page with them {laughs}... but yeah some//were the starting points are different, yeah I think so...

I: were you ever offered, sort of help with the academic language? Anyone in the class?

L: umm, help with reading the journals? Or?...

I: yeah, did the university offer any kind of errm, study skills specifically for academic language?

L: ...uhhh...yeah I do think they have provided {sounds unsure} but...yeah I don't think it's that helpful...if I rate it out of 5 I'd give it a 3.5 {laughs}

I: {laughs} ok//

L://I mean, they do offer the help but because, I think it's myself, uuh the English level, the English language level is not as good as others I think and so that, yeah it might be helpful to those students [with a 'better' English language level] but not me...

I: I see, for what it's worth I think your English is absolutely amazing//

L://{laughs} thank you

I: no, it is, it's brilliant. Ummm, cause I//one of the reason I really wanted to study this topic is that it could seem to be assumed that masters students will know these academic words when you're not taught them at undergrad level here and//

L: //to prepare for a masters?

I: yeah, was that the case in your undergrad [Lin took her undergrad degree in the UK, not Hong Kong]? Did you encounter much academic language at that level in your own studies?

L: well I understood {laughs} // I thought, maybe because it's business related and then it makes more sense to me because there's only one purpose in the business field {laughs} it's just well 'we make more money from your strategy or you reach out as much as you can to people in the market' // and then when it comes to education it's really difficult {laughs} because there's different theories // well conflict theories and then so many approaches that // just in [education] social justice there so many {laughs} arguments in there so I was like 'oh she's right, but he's right too, so which?!' so I'm still not {laughs} sure...

I: yeah it's tricky that, yeah. And then, does the language that they use // when you say 'they're right and they're right' ... is the language easier to read from some people, or...?

L: nnnn no {laughs} no easier {this is almost a whisper}. Sometimes I do get confused whether I'm really getting the ideas right {laughs} but yeah... well that comes to the point when I discuss with other students 'have you read that article?' and then are we having the same {laughs} feelings about it // I mean, are we getting the same things from this article, you know...

I: mmm, yeah that's interesting... and what // do you usually 'get' something from the article or are there articles that you read where you just don't get anything?

L: well, I will learn something from the article eventually, it just takes more time {laughs} for me to so yeah...

I: Do you finish the articles once you've started them?

L: well usually I'll just have a look at the introduction first and the conclusion [someone walks part the area we are having the interview in, Lin stops speaking until they have past] and then to get an idea where the authors position // where the author's standing and then ... and then continue with the supporting umm, arguments or evidence... yeah like, I can see where he's standing and his conclusion and then see how he supports his point of view.

I: I've not heard of reading that way before, that's an interesting strategy. So, with that being the reading, in class how do you feel about talking and giving feedback in front of the rest of the class in terms of what you're doing in the lesson?

L: umm... well sometimes I don't really feel confident enough to, you know, speak in public {laughs} // not in public in front of the class... uhhh well first because my language, this is my second language, and second is I'm not really // I find myself... uhhh... because some students in the class they are already professionals, and they know // I think that they know better, so I don't really share my views before they do because I wanna see what they think first and then I can reflect if I'm... so I wanna see others views first and then, and then see if mine is... uhhh similar {tone inflects here to suggest a question}, or at least see at the same level of being against or agreeing // at least on the same page you know, yeah so I don't really wanna speak {laughs}

I: I thought you spoke very well today, in today's class //

L: // because we were the last group [to feedback on group work] haha {laughs a lot}

I: {laughs} so if you'd been first you wouldn't have spoken?

L: no but//but still because it was a group activity I was already sharing with my team and then we had a shared conclusion, yeah

I: but if it was just your own thoughts it wouldn't be so easy to share?

L: yeah {laughs}, yeah...

I: Oh ok right... How do you feel about the rest of the people in the class? Do you have friends in the class or//

L: //hummm...ummm...well I'm closer with the [COURSE TITLE she said ed studies, need to explain that the group was mixed of ed studies only and those doing combined courses in early childhood] group because we are doing the same subjects [opposed to those doing a combination of courses]...but ummm, we...we are more like peers than friends I'd say {again tone inflects upward suggesting a question}, we discuss the work and essays and the lecturers together, but we...we keep our private live {laughs} private//so I wouldn't say we are friends but we are really good peers...when we're together...

I: oh ok, yeah. Do you ever talk together if you're finding something really hard? So for example, if you've all read a paper do you ever talk about it outside of class?

L: outside the class? Well outside the classroom we don't talk about papers but we do talk about how to do assessments. We're only in the classroom to//because how they decide the session, how the lecturer designs the session we have to read the article before the sessions so we get to have time to discuss what we find in those articles so we don't really talk after the lessons but we talk during them

I: and is that helpful for you?

L: yeah, yeah.

I: umm, so you've said in the past if you don't understand an academic word you'll translate it [into Cantonese] and look it up//

L: yeah it's quicker for me to understand it if it's translated into my first language, yeah

I: if you don't mind me asking then, why did you choose to study in English?

L: why in English? Because it's uhh, it's the language most people on the planet use so it's good and because I was doing business so from that point of view it's more like how to reach out most to the market//and I got a chance to study in England so I came here.

I see, sorry I just wondered! That must be very difficult //

L: No, it's fine, we learn English in Hong Kong so//they teach it from primary school//we don't really use the language because everyone speaks Cantonese, but yeah...so ummm, it takes time//just a little bit of time for us to you know...how do I explain this?...so we learn English in Hong Kong but we never use it so we're not really good at it, but when we come to the UK to attend English speaking classes it's kind of easy for us cause that language is understandable but it's not that difficult to//because I came here when I was 15 so I, yeah I spent some time doing GCSEs here...

I: so when you translate a word you don't understand into Cantonese//

L://but sometimes I do look for the English definitions too cause you know sometimes different languages, they all have different meanings.

I: yeah, yes

L: especially with Google Translate it's {laughs}... you know? So sometimes I do double check to make sure I've got the right idea.

I: yeah ok...I think maybe sometimes some academic words can be quite hard to define, even for me as English is my first language. So just because we were in a really different room today as well, how did you feel in that lecture theatre today instead of a classroom?

L: ...I feel it was alright, yeah...yeah it was ok, there's no difference between//well obviously we have more space and then we have more comfortable {laughs}//but that doesn't affect me much//when we do the group activities I can just talk to the person in front of me so it was quite easy to communicate so not much different I'd say...

I: fair enough, so your other classes that I'm not in observing, which units are they?

L: [UNIT ABOUT SEN] and those concepts

I: and how's that going? Are you enjoying it?

L: yeah, yeah ummm, well uuh it's the same, we have to read some articles before the lecture//the activities are more interesting because it's not just like, you know, discussing things together we get to do game playing together, games together like matching the different definitions to those key words, that's the first session that we had, and then yeah I find it quite interesting, it's easier to digest or....

I: easier than the units I have been in with you observing like [UNIT 2 global]?

L: yeah, yeah. Well because you get to play {laughs} it's more easier than when the tutor is just explaining the definition, it's quite different...

I: yeah, umm. And how did you find [UNIT 1] in the first term?

L: oh that was a difficult one {said forcefully and seriously} It's difficult because it's...ummm...I find it's, how can I say it?...because it's...it was like the first module//I'd just started to study again after a while {small laugh} so errm, that was a time when I was still adjusting myself to this study mode {laughs}, and then when she [LECTURER] mentions so much about researching and critical reading, I just felt like 'oh whoa ah {Lin sighs and raises hands in a defensive way} that's gonna be so hard! {small laugh}' And now that I'm fine, so if I were to take that module now I would be alright but that was the time when I was still getting used to this studying, so yeah...

I: and how did you find your first assignment for that unit?

L: ...uhhh...it was okaaaay {tone inflects upwards suggesting a question} //I managed to you know, complete it {laughs} //you know, because I think that module is a really good start for the masters because they have one assignment, like a literature review [annotated bibliography], reading articles and then doing a little review about what the author is saying and yeah, to me it's a pretty good starting point, yeah [interestingly, this unit focussed solely on research methods and the classes would mean students reading and working in groups to do what Lin describes here in each class].

I: yeah, I remember a lot of people seeming a bit stressed by the annotated bibliography [the assignment for the unit]

L: ahhh yes that one {laughs}! It was a bit stressful because it was the beginning of the masters degree for me, but then when I started to read I found myself//it was easier and easier read more, the more I read the easier it was...yeah

I: and did you find your feedback from that assessment helpful?

L: well there's no feedback {laughs}, I've only got the grades and I haven't had any feedback, so yeah there's non {laughs}

I: oh right, will you ask for feedback?

L: {laughs} well I will discuss it with [LECTURER, NOT UNIT LEADER THOUGH], but then I thought now that I have//well, I thought I would discuss this with [LECTURER] when we have a tutorial for the dissertation proposal and see if I can apply the literature review [annotated bibliography] on my proposal, and then...now that she [DISSERTATION LECTURER] said she's going to discuss what area we are interested in and then put us with other tutors [supervisors] that are focussed in that area, you know what I mean?

I: yes, yeah

L: So I'm not sure who {laughs} who I'm gonna discuss this with {laughs} so yeah, I will discuss it [annotated bibliography feedback] with that tutor...sorry I just need to send a text...

I: no of course, please do [moments of silence whilst Lin texts, I carry on when she's finished]. Just some of the last things I'd like to talk about today, what do you think of the word 'academic'? What is an 'academic' to you?

L:errr an academic...um, I think that it can be used for students to discover particular field//oh you mean articles, right? Academic articles?

I: Just the idea of what an academic is really//

L://ok, well obviously it's for the student to learn more, and also it's for the professional to work together cooperate and work together, like sharing the views? And come up with better ideas and suggestions of how to...how to...come up with better suggestions on a specific errr...field. And to//for example like a solution for involved issues or like engineering area, but it's not only for students to learn but also for other professionals to//it's a reliable source for a professional to use and then to plan some strategy and some policies, so yeah.

I: and erm, what would you say an academic person is then?

L: academic person?

I: like someone you might say is a scholar?

L: he...well, I think...um an academic person would know {laughs} at least know so much in his profession field and be able to contribute to the institution//or the society, yeah he is able to contribute to the society.

I: ok, thank you. We'll leave it here for today then if that's alright? Would we be able to meet again in a couple of weeks please?

L: yeah, that's fine

Appendix 4: Karl, Haleema & Ella Interview Transcript

Karl, Haleema & Ella Interview Transcript 15th November 2016

Key:

K – Karl

H – Haleema

E – Ella

I – Interviewer

... - pause

// - interruption and/or overlap

{ } – action

[] – context clarification

Before the audio recording started, Haleema was talking about the class her and Karl had just come from. It was a large class size (but held in a smallish classroom). Ella could not be present for the beginning of the interview, she joined around 15 minutes after.

I: erm, so I thought it was quite interesting what you, Haleema where saying before about the big classrooms, how do you feel about asking questions in those lessons?

H: I'm fine. Especially if I *really* need something answered {small laugh} then I will ask it, but erm, I did feel a little bit...ummm uncomfortable//like a tiny bit//it's the first time I've felt like that cause we were in a psychology//huge lecture theatre last year and I was never worried about talking but I felt a *tiny* bit uncomfortable//and I think maybe it's because, kind of on this course I feel like I don't 100% know what I'm doing {small breathy laugh} so I feel like I should find out as much as possible first before I ask a question and {Haleema talks very quickly through this entire bit}...I'm kind of a little bit scared of looking stupid {small laugh}

I: Ok, that's interesting, so is that the bit that makes you feel a little bit scared, the idea of other people and what they might think//

H: //yeah, yeah

I: so when you say that you feel like you don't know what you're doing, in terms of what?

H: I don't know if it's just being on a masters course, or whether it's umm//cause it feels to me like this is a big change from psychology even though it probably isn't but//or maybe I'm just overreacting, but to me at the moment I feel like the lectures are not...they're not what I expected them to be, they're not as umm...it's like...there's times when I feel like, 'ok, the lecturers could say it in a much simpler way' {laughs} it's kind of annoying cause at masters level you should//you should be able to follow whatever they're saying and, erm...like...at times I don't feel like they give us enough opportunities to ask questions and stuff during the lecture and there's a lot of times where I'm like 'oh what's that?' {laugh} and I don't know whether to ask and occasionally I might forget by the end of the lecture so, I prefer to ask, ask, ask. And also last year in my undergrad course we had office hours so whenever I

remembered something, I'd just pop into one of the teacher's office hours and ask them whatever I needed...and sometimes for me, I don't know why but it takes me a couple of times for me to properly register something and for it to stay in my head and for me to apply that so erm, I think it would be useful if they had office hours, and for us to just walk in whenever we need to and for us to feel like, um, welcome cause I asked a question at the beginning of the//I started late and I asked the question of office hours at the beginning of//when I first started, and I was told that, um, teachers are active researchers so there's an emphasis independent study, um, and it wasn't really answering my question...I, I just want to have//even if it's just one teacher, just somebody who's just there {small laugh} every lesson because// we normally have different teachers and stuff so if there's somebody who's there every lesson and then I could just ask them at the end, or ask occasionally like//some//there...there's always something that could happen where um, maybe it's too busy at the end of the lesson or the teachers busy or...so it's better to have office hours cause then whenever you have//when you both have the opportunity to ask a question then you can just go and do that...see it gives you more flexibility and I actually think that works better for me cause I like more to be more personal with learning cause when I was in my undergrad and started to use office hours I saw a massive improvement in my grades because, um, there's times when I'd just remember something and I'd think 'let me just go and ask, let me just go and find out, well I'll just double check' cause I like to be safe rather than sorry {laughs} and I have so many questions but this system doesn't work for me {laughs} because I'm constantly like trying to find out things, and constantly//I always want to know what to do...so yeah, that's the main problem I have at the moment.

I: [turning to Karl] would you agree?

K: I haven't really worked with office hours so I don't know

I: oh sorry, I meant about the huge class environment//

K://oh I wouldn't be uncomfortable

I: no?

K: no, but I agree on what...umm, that there is no opportunity to ask questions...yeah I mean they ask if we have any questions but it's not that//

H://it doesn't seem like they're actually asking//

K://yeah//

H: //they're just like 'ok let's move on'...

K: yeah, that's the thing, that's my opinion

I: that's interesting. I think it was quite interesting with what you were saying about [to Haleema] 'why can't they say it in simpler way', like you said [before the interview], have you felt that as well Karl?

K: ...mmm, yeah...{sighs} as I told you last time, I think it's//I don't know if it's because they are active researchers and they use that language... I mean I guess they have to use it, there's no simpler way of telling it, so one way or another we have to understand what they are saying either way...

H: and I don't know why, you know sometimes I think 'what is it that they expect of us?' because like...I come from this university so I've actually been spoon-fed {laugh} for the major of my undergrad and now...I always want to know like 'what do you expect from us, is there a specific way of doing things?' cause everything was *clear* in lectures last year [in H's psychology undergrad] and there wasn't really any grey areas, everything was just out there for you to find, and if you found it you got a good mark and if you didn't then that was your problem, but nowadays I feel like they don't...we're not particularly sure what they expect...and you know the whole M level matrix [masters marking matrix], they say it's flexible and it's subjective, but what does that mean for us cause I want to try and get the best grade {laugh} and there's no conversations about how do you achieve the highest grade cause like if somebody's aiming for something they//in undergrad they help you get it whereas now they don't really help you get it they just assume you just wanna get//you just want to be an academic or...

I: and how would you feel about being an academic?

H: ... I wouldn't mind, but then...I'm not sure... ..

I: it's a slightly trickier question that, isn't it?

H: hmm...

I: what do you think an academic is?

H: ...an academic, from my previous understanding, was somebody who lectures and at the same time who also does research umm, but does not put as much//in terms of when they're teaching us, doesn't put as much emphasis on their research so they're able to juggle two really big things and umm, in this course I'm starting to feel like an academic is just somebody who just does their research and don't make as much time for students...so I don't see the purpose of being a lecturer and an academic at the same time if they're just constantly telling us 'oh we're all academics and like we don't have time for you'...

I: do you feel like an academic through doing this course?

H: no {laughs} not at all! Like that's the thing, like the time when they first addressed us as academics I was shocked, I was thinking 'wait I'm not an academic' {laughs} //

K: yeah, we were lost! I'm still lost to be honest {Haleema laughs}... so...I don't know [I think this is relating to the lectures at the start of the course with the research staff doing one off lectures on their research]

I: was this right at the start of the course when they said this?

K: I don't remember them saying anything like this but {sighs}...still I'm lost...because I wasn't really expecting it to be some much research, I was expecting it to be more lectures, like to learn more things, but I understood that...that expect us to find what we want...

H: yeah, I kind of like that though//

K://yeah it's good in a way cause you're free to like, explore whatever you want but {sighs}...what if you go off course, off track?

H: mm, yeah

K: there's no boundaries//

H://they don't consider that, maybe all of this reading could cause us maybe to do badly...

I: with the reading do you mean with the assignments you have coming up, so things like the annotated bibliography and the reading you have for class, do you mean you could be reading things that aren't necessarily the type of thing that you should be reading? Is that what you mean?

H: yeah going out of the topic because with educational studies, I think it's this really wide area cause I've been doing quite a bit of reading and it's a huge area and there's so much to it that I'm always scared that I'm going outside of that area and going on to other topics cause it's intertwining psychology and sociology and lots of other things and um, I wanna know where to draw the line cause then I can know what to not read and what to read, so I've been trying to read British educational research journals but that's//yeah and a couple of others but um...I still don't know what//if what I'm doing is right//and the journals that they put up on Moodle I don't always understand them {small laugh}...

I: And what is it that you don't understand in them?

H: because um...like you'd expect to go on to go on to Moodle and see a journal that's based on the topic that we had the lecture on and then the journal is something completely random...and then I look at it and I'm like "well how does that come in to what we were learning today" {small laugh as she says this} but occasionally I have//I had a lesson last week where I completely understood what was going on, the journals were perfect, I understood everything, so maybe it's just//I don't know, it's just the beginning I don't know...

I: is it the language that//do you read the journal//

H:// yeah//

I: or do you just read the abstract or just the title, or just a bit of it? How do you then go on from a journal where you think that it doesn't relate to what you'd looked at in class?

H: um...I read the abstract normally...

I: yeah, I've been a masters student as well and I know it's not always the easiest thing to sit down and read all of the stuff they throw at you//

H: there is quite a lot as well

I: yeah, I know we spoke a lot on this the last time we met Karl, how are you feeling about the reading and the language that's used now?

K: ...still a little bit difficult to understand but I mean, if you search a lot...it's like a specific language so you find it again and again and again so if you look it up I think you can find it and figure it out what it is, like I don't know, when you were today next to me [in the classroom observation], and [LECTURER] came over to me asking me, {small sigh as he talks} I didn't understand what she was saying...but in general, the idea, I get it//

[13.9mins in Ella enters, she has been delayed to the interview as she was in another class]

E: Hi! Sorry, I'm a bit late

I: //that's absolutely fine don't worry. Ella, I'm not sure if you've met everyone? This is Karl and Haleema, again I'm Sarah it's nice to meet you again. We're just having a bit of a chat about some of the academic texts, journals and book and things that you're expected to read and are given in class. We've also been talking about the really big classes that you all have together, and just how you feel about those. Sorry Karl, do you want to carry on with what you were saying? So [LECTURER] was talking and you said you weren't really fully understanding what it was about...

K: I think it's like, like terms she has to use because it's about the methods of research, stuff about that that's it's stuff that they explained from the beginning//they do explain it but {makes a click sound with lips} the whole lectures are in like...you can't expect to understand from the lectures they're just one word and she's saying...so, that's what I mean the language is different and like I told you before, still I think if you look it up I think you can figure it out, it's not a problem.

I: Is there any part of any of you then, you're saying that it's like a specific type of language that they use that you can look up and find out, do you think then that they could say things in a simpler way? Or would that change what they're trying to say?

K: maybe it wouldn't have the same meaning? Probably?

I: I ask because if you've been able to find out what they mean by those words...

K://you get the general idea though, when they talk to you. Because, I think if you ask again they're going to try and simplify it. The thing is you have to try and ask again. If they make a direct question and you ask back...they're going to try and explain it in simpler words, but it, I don't think it's going to have the same meaning though, but I'm not sure

I: ok, that's interesting. How do you feel about the reading for the course Ella?

E: umm, yeah in regards to what you just said [to Karl] I think that if they simplified the language; I think they're expecting us to begin to speak in those ways and think in those ways and write in those ways so if they simplified it then...we wouldn't be. I think that's part of the masters as well, is learning the language and how to speak maybe, umm, the readings//some of the readings are a bit...a lot...but when, and I did this with my degree or with anything else, I've been writing key words down from texts and then looking up what they mean so I've got quite a lot of key words//

H://that's a good idea actually!

E: but I don't know if I'm going to remember all of them to use in my work but, it's yeah, I think it's just learning again...how to read

I: What course are you on?

E: [COURSE – to do with childhood and youth studies]

I: Do you mind me asking what your undergrad was in please?

E: Art history

I: so it's quite different then? My undergrad was in something totally different as well so I understand that//

E://yeah, and it's a different way of reading cause you can kind of, do it in quite an enjoyable way {laughs} on an art history course... you know it's one of those that's not enjoyable//

H://yeah it's like, I feel like I'm forcing myself to read things because with my Psychology course I enjoyed it so much that the reading was just like//

E://yeah I felt the same

H: something that I did even sitting in front of the tv or I'd just do it all the time and I'm just having to force myself right now {laughs} and a lot more

I: That's really interesting, so if you don't mind me asking, why did you decide to do this course?

H: ummm...well...it's a long story {laughs} at first I was on an MSC of research in psychology and umm, I transferred onto this course//I just googled random courses//and I found this course and...it was mainly the second term units {laughs} I didn't know much about the first term units {laughs} but the second term units were just so, like, interesting to me especially to [UNIT- to do with childhood (interestingly, H had patchy attendance for this unit and was heard to say as she left early during the break of the first lesson – 'I feel like we've done this

before’)) and [UNIT-to do with special educational needs] they were the two reasons I came to this course {laughs}...and I think I, you know when I was doing my psychology degree I really wanted to...like go deeper into education and educational research because um, you have to//in the psychology degree I had to keep it in a psychological kind of way so I always had to add psychology into it but um, with the research that we’re probably going to be able to do//which is what I thought it um, that you go more in depth into the education side of things...and to be honest I just wanted to explore education a lot more, and I also didn’t know about the inclusive course {laugh}, so I chose to go onto this one and I saw the inclusion one like a week later and I was thinking “should I transfer again?” but I was//I didn’t think it was possible {small laugh}... cause I thought if I’ve already transferred I may as well stay on this course now...

I: Interesting, thank you {turns to Ella}

E: um, so I graduated 4 years ago and then since I’ve always worked with younger people, in like an Art Therapy kind of way, but it’s later on in teenage years, and so now I’m interested in how we can start doing things like that from an early age and then maybe get rid of some of the issues later on that young people have...so it seems perfect so far for what...yeah what I thought it would be...

I: hmm, yeah, thank you. So I think we’ve covered some of the things I wanted to just by chatting anyway, which is fantastic, um...this might be a bit of a different tack to take as we’ve been talking all about language, but the spaces that you’re actually in when you do your lessons, how do you feel about them when you’re sat there? So today for example, in the classroom today it was quite small, it was just a long row of tables [in a ‘U’ shape] with two in the middle and then the board in the front of the classroom...obviously you’re in other classroom spaces throughout your lessons here, so how do you think that might impact on the lessons? How does the space maybe effect how you interact with the rest of the lesson?

K: I think they make you interact anyway because they make like activities with the group, like, [LECTURER] said today like 3 times “read this and talk with the one next to you, talk about it” so you have to interact anyway but you can’t interact with everyone...

H: {Haleema talks very quickly throughout this} and like it depends on the teacher because one of the teachers we had at the beginning, she um, her lesson was not interactive at all even though we had a bigger space, she um, didn’t give us any opportunities to ask questions whereas when we’re with [LECTURER] we always know that she will ask us if we have questions and like gives us opportunities to give, like our opinion on things and I feel like that’s sort of important for the lesson as well um, and at times I feel like the room being cramped make me feel uncomfortable {small laugh} because um, by the time it’s break time all I want to do is leave {small laugh} I always//

E://yeah it’s so cramped I agree//

H://yeah, by the time it’s break I’m always the first one out of the door and um, I just like, I get some air {smiling as she says this} I just want to get some air for a little bit and um...yeah

and at times I'm worried that I'm kind of missing that time to maybe ask questions um, with the teacher because that's opportunity to ask questions you know...

E: hmm, yeah I think I like that we interact because at first I was worried cause I was so used to having seminars with lecturers and I always really enjoyed that conversation afterwards, after a lecture, so I'm glad that we do it but then I've kind of been//I've made a decision to stay within my group so that when we're discussing things they're in my group so it maybe benefits things we're doing in our other classes, by speaking to them...

I: that's interesting, I mention the space thing because it struck me today how difficult that might be sometimes if you're trying to get a point across and you can't either see everybody in the room, or you kind of feel like you're in a bit of a corner or right at the front, it could maybe have an impact on what we want to say or whether we want to talk at all really {E & H 'hmm' in agreement and say 'yeah' to this}, so that's quite interesting. With that, would you say that you have friends in the classroom that you're then friends with outside of the classroom in your course here?

H: {quietly} not really...{louder and fast paced} cause I don't feel like I get//and I came late as well so I don't feel like I get the chance to get to know people...

K: {to Haleema, with a small smile} I doesn't matter...{Haleema gives a small breathy laugh} cause I think that we only have two days per week and...like probably once per week we have the big group. Most of the times our group, the Ed Studies group, we stick together but the tables are so big so we have to spread around as well...so you don't get too close//but because it's early...it's, yeah that's my opinion...

E: yeah I don't see how//there's not that many opportunities to...get that relationship with people, because it's//when we're in here it's just quick in and out, it's massive and everyone's cramped together and we've organised study groups and stuff but it's just specific to us but even then it's not like we're going for coffee and, it's//we're working, it was for the reading and that's why we said we'd set up a study group...

I: ah right, and is that helpful? To talk about the reading within a group?

E: yeah, a massive help, massively...also because some people skim things and some people, maybe it has more of an interest for them to read the full article and they'll say "this is what I found" so that's// and I think, some of the essential reading I haven't even got the book out yet, not even touched it and I've still got so much reading to do, that if I've read something on the reading list and someone hasn't then we can kind of//eventually I'll hopefully read all of them {small breathy laugh as she says this} but they're, I don't know if I'll be able to..... and I feel like we should have gotten the reading list//

H: //before, hmmm//

E: //way before, cause we could've just read them over the summer//

H: //or even um, you know what they used to do where they'd put it on the essentials section on Moodle and then you can just read it as it//cause it's always on there, but now it's like they're giving it to us every week so we haven't had chance to do the last bit and then reading the next bit {gives a short breathy laugh as she talks} is even harder...

I: why do you think they do that then?

H: I think they probably//what I'm thinking is they probably find new studies that they want to tell us about, but then if they find new studies, I feel like they should just put the new studies on Moodle and then the ones that are essential readings for the course should be in a section, a specific section.....cause that's what we had last year...

I: do you ever start to read something and find that the language is quite tricky, like what we were talking about before, and so then you stop reading and you don't come back to it?

H: yes {small laugh} I do...

E: I don't think I do

I: you try to persevere with it?

E: always, yeah um, which sometimes is beneficial and sometimes it's not, sometimes it's a waste of time really, but...yeah...

K: If I stop I will not go back to it so I just try...

I: hmm, yeah I think a lot of people have a lot of different approaches//

H: //cause what I used to do last year was I used to look around texts and//it just breaks it down basically {small laugh}...seeing the same thing but just breaking it down in a simple way and that method works for me so um, I don't know if I can do that with course but I doubt it so, I think I just need to get used to it...

I: hmm, just a last little bit about language in general, when you're in class and a lecturer says something that you don't understand do you ask them? Like, either a word or a phrase or//

H: I do

I: you ask?

H: yeah, cause I remember there was a lesson where she kept saying this work 'discursive' and I had no idea what that was so I just asked, I said "what does that mean?"//but even then I kind of felt like {laughs} "I should know this" {laughs} so I felt a bit...uncomfortable about asking but I asked anyway

I: that's really interesting, why did you feel that you should 'know that already'?

H: {in a whisper} I don't know {breathy laugh} //

E: //I feel that quite a lot //

H: yeah, I don't know why even though like we've never done a masters so it's fine to get things wrong, but I'm putting so much pressure on myself telling myself that I should know things which prevent //it's like a barrier from me asking more questions {H says the above very fast} and I don't think it's a good way of approaching things //

E: //but I wonder how many people in the lesson think that and they're just like "well I better not ask", cause I think no one else seems to care so, I'll just google //I'll just look at it when I go home, but if everyone's thinking, if everyone's thinking that then one's going to ask anything {small laugh} {through this talk, H was 'humming' and agreeing with 'yeah's}

H: {laughing slightly} it's one of those weird situations where everyone's kind of looking at each other like "is it just me?" {laughs} and when you feel alone in something it's not a nice feeling, when you feel like "oh I'm the only person who doesn't know what this means" then you feel a bit like, like less than everybody else

K: but it's not //I've been talking to a few people and everyone has this idea that they don't understand what they're saying //after I had a talk with some people I felt ok with myself after that so...I stopped finding whether it's my fault or if it's the language that they are talking about, I think they're expecting you to understand anyway...so if there if there is question to you you're going to ask what it's about but when they talk about it I think you just need to get through it and search it afterward or something...

L: so then by what you're saying, it's about you guys meeting the masters standard rather than the masters standard being more accessible?

E, H, & K: {they all speak together} yeah //yes

L: Ok, well that's quite interesting, do you think that's the right way //sorry I'm not saying there's a right or a wrong way, it's just interesting for me to think about masters course in general and what they gear up student to do //

H: //probably not, cause there's quite a lot of pressure to have and especially cause it's quite early on in the year so I feel like teachers should just be understanding of us, because...from an undergrad perspective, you have been spoon fed, and now all of a sudden there's these huge jump where they expect you to meet their standard so I feel like it should be adapted a bit...where maybe they give you a little bit more time to adapt and just get used to things and then, and then have high expectations //maybe in term two or later on...eventually we're going to get to a level where we can write a dissertation and like...telling us, even the fact that they tell us to think about it now makes me {small breathy laugh as she talks} feel so scared {smiling as she says this} because um //I'm looking forward to my dissertation but at the same time I know that I'm not gain //I'm not feeling 100% with a lot of things right now so I feel like uncomfortable about the idea of a dissertation even though it was something that I was so excited about at the beginning

I: what makes you feel uncomfortable about the dissertation?

H: it's juts the fact that I don't even understand what's going now so {breathy laugh as she talks} how will I be able to understand later on?...I feel very lost {small laugh}

E: yeah, I//it's really intense and I kind of quite like the intensity of it um, but I think there's so many things that could//and I've kind of come on with...kind of knowing what I want to research, whereas there's people on my course who don't know what they want to research and I think having two things due in before Christmas and two things in after Christmas and one of them being the annotated bibliography, that's hard to do because...you've//I can understand why it's been done this way and why that's one of the first ones but I think it's a lot and I do think there's other things they could, say like//give us reading material in July or August and we can have a look at that, I think even that like 6 weeks of reading before the course would help, or would've help me for sure, um, and//

H: //cause it's not like we're not dedicated, it's not like we're people who//

E: //yeah cause you don't really have a choice as well, you've got to be able to finish the rest of it so you've got to be able to work in that way {H agreeing throughout this}...and I do like that, but I do, I really do think I'm going to struggle over Christmas//well not struggle with the work just probably struggle with my emotions {smiling as she says this}

H: {small laugh} yeah

E: {laughing slightly} I think there'll be tears over Christmas for sure...but...I'm enjoying the work load I just//I know if I missed a day or a week, I'd be really worried cause I think every single day counts in the masters//

H: //yeah, yes//

E: //and so if I//I was poorly two weeks ago, and I've still not go rid of it really but there's absolutely no way//and I was ahead of myself then, if I'd have been on one level or just a bit behind I'd be panicking now.....

H: yeah I'd agree...I feel like even the bit that I missed, I feel so like behind and that everybody's ahead of me and um...I always wanna catch up {small laugh}, I'm really emphasising catching up because I feel like even now if I was to miss a day I'd be screwed

I: and you feel like other people are ahead?

H: yeah right now I do because they've had//since, was it the 19th of September when you guys started?

K: yeah

H: so you guys had a couple of weeks to get used to things, and the induction helps as well, I missed the induction so...

E: I don't think the induction helped that much//

K: //no, I didn't either//

E: //no, I don't think you missed//the induction was just// it wasn't//

K: //it was general, a tour//

E: //yeah I don't think you missed anything yeah...I feel like if you're struggling a little bit maybe try and do a study group or something?

H: yeah

E: cause that's helped me so much//

H: //yeah, that's the main thing, yeah that's an amazing idea, yeah I definitely want to do that...I didn't think of that

E: I only thought of that because my friend's just done a masters course in anthropology and she said "do a study group, do a study group"... I wouldn't have thought about it either, and she said it changed her whole masters

H: //{almost whisper} whoa//

E: //so that's why I thought of it...

I: Ella, I'm going to ask you as I've asked everyone else, what do you think an academic is?

E: oh {sigh} um {exhale}...I think.....I think it's how much work you've written, or how much you've.....you've found out through your writing...and how that's, how that accumulates and you become a figure in what your research area is...um...I think, that's what I think, does that make sense?

I: hmm, it does yeah. So then how do you feel about the way a masters course is designed in terms of you becoming an academic? Do you feel like you are or that you might be at a certain point?

E: I feel like I'm expected to...to yeah, but.....and I feel like once it's something I'm enjoying, like I want to keep researching what I'm researching now, but... erm.....yeah I think it's//I don't even think you stop learning, I think you just constantly//so I don't think, I think a masters kind of gives you the opportunity to learning in this kind of space with other people but...erm, I think that's the difficulty of learning and masters, is that you have to...you have to do it to be...for your research to matter but you should be able to just do it anyway without...yeah

I: how does that expectation feel for you then?

E: um, I come from a really academic family, my dad's a lecturer at [UNIVERSITY] and my mum's done loads of research, so I've grown up in that environment, and I kind of fought against it {small laugh} for a while, um, cause I didn't want {smiling as she talks}...cause I thought//when it's your parents it's like "hum, it's just what happens" but um...it's, I think it's nice to care about something so much that you're willing to research in it and invest in it...um...and that's what I'm enjoying, about this like experience...but I don't know if I'll be an academic, 'an academic' {does air quotes with hands and emphasizes this} at the end of it {small laugh}

I: {laughs} I like the air quotes there, yeah 'an academic', what even is an academic!?

E: it's a really interesting question, I feel like if you ask me again...in a year I'll have a different answer {small laugh}

I: well I'm hopefully going to be doing that {we both laugh}

E: yes definitely {laughs}

I: well I think for the time being I've asked what I wanted to ask, thank you all.

Appendix 5: Serena Interview Transcript

Serena Interview Transcript 9th March 2017

Key:

S – Serena

I – Interviewer

... - pause

// - interruption and/or overlap

{ } – action

[] – context clarification

Before interview even began, Serena was talking about her progress on the course. Was very keen to discuss the course and her academic and professional lives. She had begun talking before I was able to begin recording on my Dictaphone, therefore the transcript begins in the middle of a sentence of how she is beginning to feel more confident in her abilities as a masters student. I found this particularly interesting so I come back to it later in our talk and she expands. This is the longest interview I have had with a participant so far, but it had a very natural flow, often with Serena talking of things I had wanted to address without being prompted.

- 1 S: ...than in the beginning of the course... umm, I feel I have a better understanding of what it
2 is...or more confidence in my own voice.
3
4 I: and what is...why's that do you reckon?
5
6 S: umm...I'm not...I think cause it's masters...but I graduated...I've got two undergraduate
7 degrees
8
9 I: that's impressive
10
11 S: {smiles}...and that's just a change of direction. You know...umm...and it's what is the
12 difference between them. It's just, masters is just like "phhfffff" {sighs in exaggerated
13 manner, widens eyes and hunches shoulders to show exasperation}
14
15 I: {laughs} yeah!
16
17 S: ummm so, and you know they're [the other students on the course] really young and stuff
18 like that, so it's sort of...it's just different. And the way...the way umm... in my head I thought
19 that it would be different somehow. Some of it's [the course content] what I expected...but I
20 think I was expecting more class based...stuff. But it's a research degree isn't it? So you have
21 to sort of learn independent learning skills, don't you?
22
23 I: so class based in terms of//
24

25 S: More sessions where we're together either in a seminar or lecture or that sort of thing, but
 26 that's my 'old school' head on, cause I got my first degree back in the early 80's and that was
 27 the style of where you went to lectures
 28
 29 I: I would agree in terms of it being a different style. My first degree was in Theatre and
 30 Performance, so we were in [university] all day everyday...
 31
 32 S: I'm also from an Art's background so, yeah I know what you mean.
 33
 34 I: You said that you think you are more confident?
 35
 36 S: ...yeeeeess, umm....when I write as myself...I articulate ideas better than when I try and use
 37 'the jargon'.
 38
 39 I: That's really interesting, can you expand on that a bit please?
 40
 41 S: ummm... .. I know 'the jargon' and... but I'm sort of worried about using it...appropriately,
 42 you know? it's that 'oh gosh am I using it right or am I not using it right?' I think 'ok I won't
 43 use the word...I'll just describe the thing, sort of thing'...
 44
 45 I: and what would you say is 'jargon' then? What counts as jargon?//
 46
 47 S: ummm, things like, 'ontology' and 'epistemology'. When I look at...when I was a student in
 48 the 80's, I graduated in '85 I did art history, and I look at my thesis as we did then...I don't
 49 understand {laughs} a word I wrote, because it's all, um technical, academic language.
 50 Whereas, when I look at my dissertation that I wrote in 2010, I understand it {laughs}, and
 51 that's, you know, sort of 20 30 years in between...
 52
 53 I: So, are you...you're using 'jargon' to mean 'academic language'?//
 54
 55 S: academic language, yeah.
 56
 57 I: and that's how you describe it, 'jargon'?
 58
 59 S: well, it's designed for only people who understand it to use...you know it's...it's jargon
 60 {laughs}. It's, it's a language which excludes people from understanding, and if you don't...it's
 61 like people saying I use words like as a...mmm think of an example...I ran a family support
 62 project...aaand I'd be talking to a family, and I'd say something, and you'd see the
 63 eyes...{stares with a blank expression, and waves hand up and down over her eyes} just glaze
 64 over, and you'd think 'oh damn, they didn't understand what I'm saying', so I'd have to find a
 65 way of rephrasing it in such a way that doesn't suggest that I'd noticed that they didn't
 66 understand, so they maintain their ummm...it doesn't demean them. And that's what
 67 happened, you see it in professionals, and their eyes glaze over and they've got a reasonably
 68 wide vocabulary and people don't go: {holds hands out and shrugs} 'what do you
 69 mean?' ...people just go {nods and moves eyes down} 'oh yeah', but you know they've not got
 70 it.
 71

72 I: Yeah, with that then, what do you think...what's the purpose of academic language? What
 73 does it do?
 74
 75 S: {inhales deeply and then sighs}... ... if I'm being really cynical, it just says we belong to a
 76 gang. You know, 'you're in our group. You've achieved this status' ummm... ... yeah it
 77 validates the qualification, or... or umm... yeah I suppose that's what it is; it says you've
 78 reached...it's...it's like learning languages...some people learnt Latin, other people didn't. If
 79 you learnt Latin you are in a...more like to be in a public school or, umm, in a top set in a
 80 grammar school. So it's sort of strive...it gives you a sort of social ummm... it places you
 81 within society when you can use certain language. Umm, and I think that's really, that that's
 82 what it does. I think people who use it are talking to themselves or people that are in the
 83 same tradition. So... ...
 84
 85 I: So then with that, by just from what you were saying before about your own writing,
 86 how...{laughs} umm let me just think about this... ... do you then get your voice across when
 87 you need to use that jargon?
 88
 89 S: {laughs} I usually, I use it as little as possible {laughs}!
 90
 91 I: Maybe 'need' isn't the right word, umm, just in terms of if you look at, say the learning
 92 outcomes – it will say at some point in the marking matrix something to the effect of using
 93 academic language//
 94
 95 S: I... it's like when I was doing my proposal [the first assignment of the masters course], I...as
 96 I say...the bits...it's when you come to methodolo//...I know where I need to put the effort
 97 and it's 'round the language of the... of the methodological discussion...and I can sort of pick
 98 theories and stuff like that. I can do that. But I don't have the confidence in the
 99 language//understanding the language that I'm writing about...if you understand what I'm
 100 say?
 101
 102 I: yes, absolutely
 103
 104 S://however, umm, when I was writing my proposal...this...word...just suddenly came out and,
 105 and hit me in face {does hand gesture of bringing her hand from the table up to her eyes with
 106 her fingers extended in ward} and I had sort of what I call a 'eureka moment' and so ummm, I
 107 was looking at errr, a book about the underground railroad and they were talking about the
 108 symbols and patterns...which were incorporated and there was a quote from...someone...a
 109 singer or something...and talking about the whole narrative of the American slave system and
 110 he was saying, Africans, were transported to America and...sorry, 'no slaves were taken from
 111 Africa...African's were transported and then enslaved'...and this word 'hegemony'...jumped
 112 up {does similar hand gesture as previous} and I thought, 'WOW!'. This is what...from...my
 113 experience of the education system, to this day, this is what...subconsciously my
 114 understanding has been because I've been looking at it from one perspective... when you
 115 shift that...yeah no slaves were taken to the Americas. African people. It humanizes it, it put
 116 them back into the story. So if they were taken...of course they would take their customs and
 117 cultures and things with them, that goes without saying. And then if their coming from...kind
 118 of from the coast of West Africa...they're not to going to be total//the cultures will have

119 some similarities, they're not going to be totally alien, because they will have either been
120 warring with each other, or trading with each other, so they would know certain
121 symbols...and have allegiances and, and stuff like that. So something like the quilts, of
122 course...you're going to start seeing reproductions, errr, of that. The drumming they took
123 with them, but that was stopped. We just don't think about the other art forms that exist,
124 and in the book they were looking at things like the wagon wheels...the embellishments that
125 were put in by the metal workers and stuff like that. You see little elements of African
126 culture, sort of, hidden in plain sight. And it's that sort thing that I really thought, 'well'...

127

128 I: Just to go back to that a little bit, you've mentioned to me in the past, in class I think, that
129 you're looking at working with textile, and was it from that reading encounter where you saw
130 that word and//

131

132 S: When I was reading it, it didn't hit me. It was when I was writing the...actually in the
133 process of writing the assignment, that I...as I read what I'd written I sort of when 'bloody
134 hell' {laughs}

135

136 I: {laughs}

137

138 S: you know, sort of like a flash of inspri//you know of understanding. I don't know why that
139 word, it just sort of resonates, and it sort of...it...it caused me to reflect. I mean I was at...
140 umm, I'm very middle class [on reflection of the recording I realised that S said this in almost
141 a whisper], errr, boarding school, prep school, umm, went to Cheltenham so...and then I
142 went to tech' and then I went to uni' so, I've gone through the education route, and I was
143 brought up//born and brought up in Buckinghamshire so it's sort of layers and layers of
144 'British values' [does air quotation marks with hands], {laughs}

145

146 I: {laughs} ahh that elusive term! [in relation to a class S had that I observed regarding the
147 ambiguity of the term 'British values' that was brought into school under Gove's turn as
148 Education Minister].

149

150 S://well yeah! embedded in my culture...but, there's one part of me which is...is African, in
151 term of being brought up by an African mother there's no getting away it {laughs} so,
152 customers and cultures I know, I don't have the language. Ummm, I've a bit, I have an
153 understanding...ummm, and if you gave me a particular greeting, I would know – from
154 nowhere – what to say, because when I was younger I acquired, umm, more language skills
155 from my mum's language and we were taught the customs and the greetings, I just can do it
156 like that {clicks fingers} you know if you say 'do that'...so umm you know, there were lots of
157 different...layers...and then my experience growing up is different from...I suppose everyone's
158 experience is different, but things I took for granted...this is what happens when you grow
159 up, other people have very different experiences. So when you look at all that, and when you
160 think you've//when I first started working in Liverpool, I worked for a project that was in the
161 law centre, the appellate law centre, and my understanding of equality was...changed again
162 because I'd been doing the trade unions stuff and I had that perspective, but when I came to
163 actually work, umm, in the community organisation in Liverpool aid, I then had to rethink,
164 or...relearn what I thought I knew because, the experience of people, the history of the area
165 challenge the perception//simple things, like the perception of, errr, sort of what's black and

166 what's not. Umm, and that was really interesting, having come from the south [of England],
 167 via Leicester and Manchester, errr and you know; who is a black family and who isn't a black
 168 family, you know what's that definition, um, and I had to sort of rethink it.
 169
 170 I: that's really interesting, and you know, you obviously have so much experience with this
 171 kind of thing. If you wouldn't mind me asking, and you kind of touched on this earlier, I'd like
 172 to talk about 'selves'. So at the moment, within this institutional confine of NORTHERN
 173 UNIVERSITY and the masters, what kind of 'self' would you say that it is for you? If there is
 174 one?
 175
 176 S: I've always had a thirst for knowledge. I've always...ummm...wanted to know 'why'. And, I
 177 didn't do physics, not because I wasn't good at it, it's just that I wanted to know 'why', and
 178 you can't ask that question {laughs} in physics, it doesn't go down well. And...I've always tried
 179 to understand//I've got a very enquiring...mind, I just like to know 'why', and I go 'ooh that's
 180 interesting; why?!', ummm, and after doing my degree, I made a flippant remark at
 181 graduation as we've been sitting down for hours, and then these guys came and they had a
 182 really flashy red stripe on their cape, and then after that there were these guys in red capes
 183 with these really sort of {laughs} flashy hats and I thought 'oooh', I remember saying 'I want
 184 one of those' ummm, so there's an element of 'actually I think I might want one of those'
 185 umm, and this is the path to it. I would've done a masters//actually I did start doing a masters
 186 but I got bullied off the course, this was back in the 80's...ummm... and it was when human
 187 resource management was new and, there's something about psychology teachers...that
 188 are...they're just aggressive {laughs} in my experience of psychology lecturers this is. And I
 189 was quiet as a church mouse in those days so didn't... umm...they're just manipulative you
 190 know...they become teachers in the worst possible sense of the word teacher, and so I didn't
 191 complete that, and I think you know there's a bit of that 'I want to take my masters'
 192 ...ummm...it was a case of what to do it in, whether to do it in the arts, and then mum said;
 193 'well look, it makes more sense you continuing working with children and young people' and
 194 then it was about trying to find something that actually, sort of made sense to me. Because I
 195 could've done early years or something in that, but...it didn't quite... ... it didn't quite...do
 196 what...the descriptions of the courses were so geared to working in, ummm, early years and
 197 that's not what I want to do. What I liked about this was that it was broad but you also had
 198 an option to, sort of specialise in a particular areas and the general nature of you know the
 199 {S's phone – which is on the desk next to her – vibrates and makes a noise to signal a
 200 notification. She stops talking for a bit but doesn't check her phone}... ... umm...the
 201 ummm...the modules, you know, in terms of comparative and international childhood,
 202 ummm, that's what I was interested in so that's why I'm doing it, ummm, and my sort of
 203 target group is very much about, errm, refugee and ethnic minorities so it all fits in,
 204 everything I've done fits in... so you know, that's what I wanted it to be...I wanted to study
 205 something that would bring everything about me into it.
 206
 207 I: What do you then hope do with the masters? What do you hope to get out of it?
 208
 209 S: {sighs out an 'errrr'} it's funny, it's...for the...for...I gave up my job. I left my job in
 210 November 2014 to care for my dad, and because I was sick to the back teeth of what I was
 211 doing, or the lack of support for the project. So I thought 'you know what, I'm looking after
 212 everybody else's families, I better divert that to my parents'. And so toward the end of last

213 year...the year before, I thought perhaps social work and the I thought no, I was more or less
214 doing that before so I don't want to do that...and...as you know I realised that I'm going to
215 have to go back to work relatively soon, because of the money {S rubs her forefinger and
216 middle finger against her thumb in the classic 'money' gesture} situation, what can I do that
217 will update me, and out me back into the field at least the same sort of level, or above
218 and...so that's the masters. And, ummm, only yesterday I went to an International Women's
219 Day thing in Birkenhead, cause I set up the first//I wouldn't say the first ever, but umm, the
220 Wirral adopted International Women's Day in 2005 as a result of an event that I ran,
221 and...you know, you sort of look back and think, people didn't have the vision, there aren't
222 people actually thinking 'what is possible'//didn't have a budget, you know it was, what I'd
223 call old school community work. Eventually managed to get some money, but you don't need
224 a lot to actually achieve... quite a...umm...significant wins, I mean what it did was it brought
225 services and service users together in an informal setting to actually develop relationships so
226 that then they could go out and work with each other, and I feel the things we cover on the
227 course are...to some degrees, sort of, I know what's going on, you know. It sort of just
228 validates my own understanding, but it's taken me beyond that to actually...it's given me
229 permission to look further ummm, about...and interrogate policy, and not just to be in the
230 armchair going 'oh yeah', but 'yeah what you're talking about makes sense', because well the
231 research has been done and actually yeah it does make sense. Ummm, and so in terms of
232 being...I'm an influencer, so having the ability to influence, umm, services for children and
233 families, umm, it led me to believe that perhaps I want to be doing consultancy. I went to this
234 event and met some volunteers from one of the rival organisations that were after my...my...
235 my project for years, and I was horrified with the standard of professionalism, it was just so
236 low and a bit dangerous. You know, lack of confidentiality, lack of awareness of when we do
237 talk about issues how it effects the person involved, ummm, lack of understanding of how
238 the institutions of school or social care, so that if you don't understand how they operate,
239 how do you know if you're making it worse for the person, or better, or worse still no one's
240 going to listen to you – are you undermining the case the person has. I first spotted it when I
241 was working as a supply teacher//no, not supply teacher, err, cover supervisor and one of the
242 people I knew from this art project was supporting a lady whose child was in school and they
243 said 'oh yes I've met your daughter' and then the whole story came out of the daughters
244 behaviour, and they said 'oh yeah she is quite lively' and then, errr, they were saying 'oh they
245 were saying they've got concerns'. And it was just a total lack of understand that when a
246 school says they've got concerns, and in this particular school it means that they feel the
247 support needs to be put in place and that support...I'm using that word 'support' to you
248 because I know you'll understand what I mean, but if it was my client I'd say 'all school are
249 saying is that, you know, we just want to check whether you've noticed anything at home in
250 her behaviour. You know, is she the same intensity in activity levels as the other kids, errm, is
251 that something you're ok with, and have you thought of speaking to anybody about it?', but it
252 had got to the point that the supporter had got angry with school because they weren't
253 listening to her, and I think it got a bit...you're not in there now...but people still find me and I
254 still do little bits of voluntary work, but if I do that I tend to go through my old employer just
255 really to cover my back.

256
257 I: That's really interesting, what you're saying about this part of yourself. It's made me think
258 more again about 'selves' and role, so at the moment do you see yourself as an 'academic',
259 or a 'student', or a 'practitioner', or something else completely?

260

261 S: I see myself as being on sabbatical at the moment and...umm...just a temporary break, but
262 with the purpose of studying. If you'd asked me that...last April...I would've seen myself very
263 much as a carer...and...not a voluntary worker, because the person that I//over the
264 summer//I had to//I didn't have to, but a friend asked me to support her schools appeal and I
265 couldn't say no. She was an ex-client as well and I couldn't say no because what's happened
266 is lots of the projects that were around when I was working have gone, you know with the
267 funding, and there's a gaping hole for that sort of...ten..eight year olds...eight till about 13...
268 which is where I started my job when I came here it was just from 5 till about 13 was the age
269 group that I worked with...and...it's gone full circle. That's where there's a big gap. And so it's
270 parents of children that age that have wheedled me out and...I find myself going back//I have
271 a natural disposition to defend {laughs} support the, err, the underdog So...um that's what I
272 thought I'd do. The advocacy element is a very strong part of who I am, I mean trade union
273 work, that was pure advocacy, well some policy, but it was advocacy work, errrm...but I had
274 that ethos anyway (?) {S's voice at the end of this sentence had an upward inflection, as if to
275 indicate a question}.

276

277 I: Once you've got your masters then, do you reckon that will change? Do you think you'll see
278 a different 'self'?

279

280 S: ummm... .. I don't know, you know, that's an interesting question. Will I be a different
281 self?... .. wa {slight laugh as she thinks}... .. am I going to be a different 'self' when I get
282 my masters?...I'll be a happy self! {laughs} ummm, I don't... ..in...in as much as what I do,
283 maybe...I've got lots of little projects that are half written and part of the not finishing them is
284 because I hadn't valued enough the project. So...I suppose I'm talking about consultancy
285 work, but I could easily go into lectur//into education...um and get a lecturing position and...I
286 could easily go on with speakers at work with umm, well that's basically what I was doing
287 befor//umm as my hobby, I say hobby but it takes up a lot of my time, umm, giving talks and
288 things like that. But as opposed to consultancy work and going out an actually working with
289 families. I think, umm, realistically I'm going to be less front line and more, um...I wouldn't
290 say inspirational...but more about developing others to do the front line stuff.

291

292 I: Ok, I promise I'll drop this in a minute but; how then do you see what makes an academic?
293 What is an academic?

294

295 S:what makes an academic? Hmmm... someone...who...I suppose it's sort of like
296 continuous learning. You're always looking to... gain additional knowledge but at the same
297 time test yourself. Umm...and allow your mind to be opened and expanded, you know...I
298 think I can feel myself thinking differently...umm...the first lectures we had it was just like
299 {gasps, inhales deeply to indicate daunting, eyes wide} and I used to come out with my...lots
300 of...lots of...lots of {she does a plucking gesture with her hands} I'm visual...lots of little ideas.
301 Just literally question//like noise in your head umm, like 'what's that?' and 'what's this?' and
302 just lots//my head was just fit to burst with just lots of ideas and questions and it was just like
303 somebody had just flicked a switch, umm...now... and I had no means to do anything about
304 what was going on...and I think that to a certain degree that's some of the stuff...is that when
305 it comes down to doing assignments some of that stuff gets in the way but what I've
306 recogni//learnt to do is order my thinking, use and record everything [S is the only student I

307 have observed in classes that uses a Dictaphone to record every lesson] cause it then means
308 that you don't have to remember it {chuckles}, you know I//you'll see I'm always writing, part
309 of the writing is training, from school, university. At school we made notes, and at poly
310 [polytechnic] I did art history so most of it was in the dark {laughs} you know you're just in
311 the dark with a fag in one hand//and you would make diagrams of the pictures and annotate
312 them ummm, or we would make notes of the lecture and what was happening..so...this is the
313 only way I know how to actually, umm...capture information and be able to...actually um,
314 relate to it (?) {again, tone inflection at the end of that statement sounded like a question}.
315 Power point presentations I hate with a passion, um...because when you go back to them,
316 what you lose is all the conversation. People say 'oh no don't take any notes, I've got it on
317 power point', but what you lose is all the conversation that's going on around you and it's
318 sometimes it's little things that you think 'oh yeah, that's interesting' or 'I hadn't thought
319 about that', so I've got better about doing that. I've also discovered that if I voice my
320 thoughts...it makes sense {chuckles} in my head it doesn't but if I voice my thoughts, ummm,
321 it actually does make sense {laughs}. So I've started recording//if I'm stuck in my
322 assignments, I will...just record some of the thoughts that I've got and when I'm doing my
323 midnight {laughs} umm, essay writing or what have you, I start by writing those up and when
324 you put them on paper, they actually...really do make sense you know, so I think it's what I've
325 learnt to do is organise my thoughts and also acknowledge that they are ok, you know. Umm,
326 they're not as bad as I think they are {chuckles} ummm... ..but err, as an academic it's about
327 having a//I think doing art history I'm always looking anyway, I'm always, umm, enquiring
328 trying to understand different things or some detail//small detail might catch my attention so
329 my focus will go on the corner of the room because the way the light hits it make an
330 interesting shape and I'll sit and figure out//I think I've got an inquiring mind more so, I think
331 quite creatively so...what being on the course has done, and I think as an academic what you
332 do is//it's about when you have these ideas, it's about assessing which one is actually
333 reasonable and valid and worth your effort and time to actually pursue looking
334 at...ummm...it's like I started with textiles and that's the only thing that's been unnegotiable,
335 somewhere in this process I'm going to be looking at my textiles...ummm...and to make it valid
336 it has to have some reason...errr...or some link with something else and because I've been so
337 focused, I've actually been able to find that link, and...it's also fitted in quite nicely with the
338 whole purpose of the course as well, so now if I talk about the textiles it's not just about the
339 fact that they're African textiles, it's about the thing that happens when people actually
340 physically handle them, how it changes them, because I've witnessed it but not known what
341 it was or that it//I knew it was important and I knew it made a difference but I didn't know
342 what was happening, umm, in the past, where as now I understand that the sensory element
343 of it or the cognitive element of it has a beneficial impact on the individual.

344
345 I: How do you know that? How did you get to that point?

346
347 S: {loud exhale of breath into a sigh}... errrr... ..through... listening to other people's
348 research. Those lectures we had at the beginning about the things that they were seeing and
349 looking at, or the way they were recording what was happening or the product of a workshop
350 or activity and...I suppose it's referencing back to what other people have done and said but
351 also errrm...there's something...it keeps coming back to me about..ummm...it's about some
352 work I did for my degree around Haiti about...I think was it about//it was either Haiti or Sierra
353 Leon I can't remember and I can't find it...ummm about how Eurocentric the response to

354 disaster is...and how we...bring in...we bring in councillors and stuff like that who want you to
355 talk, whereas there are other expressive ways other cultures deal with grief and death and, at
356 the back of my mind that has just resonated with me so I knew that there was...other things
357 create different awareness and provide...{sighs}...mechanisms to process trauma or grief but I
358 hadn't//I couldn't put it into words and...define...or break it down like I've just done, because
359 I didn't have the knowledge and I didn't know other people were looking at that bit or//it's
360 like touch...I'm speaking textiles but most of the stuff//there isn't much stuff on textiles or art
361 in schools, most of it is on technology. When you start talking about touch you're talking
362 about technology but I don't want to go down that route, umm...so it's actually ended up
363 being quite an interesting area to start looking at.

364

365 I: Definitely is, from that then, from what you were saying about 'the lessons', is that the
366 Research Methods unit you took in the first term?

367

368 S: Yeah

369

370 I: Is//

371

372 S: I mean the other thing I do is, I do come as much as possible to all of the supplementary
373 lectures...ummm...partly because I like to have that discussion and I like to learn from others,
374 the other//you know in the group. So, the only way to make sure you get a bit more from
375 that is to make sure you come to those so...yeah.

376

377 I: So from that then, it's ok if you can't, but could you ascribe a theory or a theoretical
378 perspective to what you were talking about then in terms of your research? The reason I ask
379 this, is because the MA course is designed to (hence my previous questions around
380 'academics') help students become researchers, and it interests me to what happens to the
381 'self'. When we say 'I'm a student here', well what's the transition between 'student' and
382 'academic', you know, where does that happen,

383

384 S: hmmm

385

386 I: and does that happen at all. So do you think from those earlier classes you would be able to
387 ascribe, or know how to go about ascribing, a theoretical perspective to your research
388 project?

389

390 S: I would know how to go about doing it now. Umm...umm...even if it's from...umm...a
391 perspective of...you know reflective//well I suppose that's what this is...umm... ..I, I would
392 know...oh god I can't think of any of the theories now {laughs}...I would know how to go
393 about identifying the theories that relate to...to that. Cause I now know how to go about
394 looking for it//or I now know how to search for the papers...ummm...and, or what tools I can
395 use...it's like... the videoing is quite an interesting one [I believe this relates to a session on
396 the MA in the first term regarding a project about girls and exercise that used film. This
397 particular session has been mentioned several times in the lessons I have observed], but I
398 think for that//for my thing I would need to use photography, because it is very much about
399 capturing that moment...or that expression...erm...then mind you if you've got video you can
400 freeze frame can't you?...umm... So you know there was a//and it's literally that, you know,

401 when you're at school you talk about 'eureka moments', it's that {laughs} it's that//and you
 402 know that there's something going on cause you see it...ummm...and, and it's not actually
 403 what I thought I'd end up looking at but it's where it's lead me.
 404
 405 I: Just to come back to something you said before, cause this is another part of some of the
 406 earlier bits of the research project it was a theme that kept coming up; you said something to
 407 the effect of you know that your 'ideas now aren't wrong', or however you think about that.
 408 How do you think of yourself in terms of the rest of the class? Do you think other people
 409 really 'get it', or do you think you 'get it' quite well, or that the lecturers are just way over
 410 your head, or actually can you be on the same level with them?
 411
 412 S: the first few lectures it was sort of {clears throat} 'whoa, what have I let myself in for?'//
 413
 414 I: Just really quickly; why was that?
 415
 416 S: because it was...thrown in the deep end. Especially with the research stuff, we were just
 417 thrown in...this big room//actually it wasn't that big because we were all squashed
 418 in//induction we were all squashed together, but the actual lectures was a massive room,
 419 everybody in, umm...everybody looking at everybody else thinking "do I get it or don't I?" and
 420 then, I suppose when you come, you sort of expect people to be roughly all at the same level
 421 and we're not. There're definitely people who umm, either have studied recently and so
 422 there's no catch up//so with myself there's been a gap so I felt that I needed to sort of catch
 423 up in terms of//and that's, I think that's really why the jargon bugs me, it's cause I've had to
 424 dig deep to {laughs} ummm, come to terms with using it again, and so I don't like using it
 425 really but I know I need to...to do so umm... ... but yeah it feels like, a massive room, power
 426 point down the far end, umm...you know a lecture theatre would've been better...and I think
 427 as well it's the fear that//and I think that other people have it often as well actually//is asking
 428 for help or going or talking to the lecturer [S inflects upward on "asking for help" and "talking
 429 to the lecturer" as if she is making an apologetic request] you know at halfway through, or
 430 two thirds of the way through, I haven't got a problem with that now, but right at the
 431 beginning, you got so much information coming at you and you're sort of thinking 'gosh am I
 432 expected to...I didn't understand a word of that' and then you ask your colleague and they go
 433 'neither did I' {laughs}. But it's that's stuff that I'm going back to umm...and thinking 'oh we
 434 did something a bit like this then' so I'm finding myself going back to some of those earlier
 435 lectures umm...because they make sense now, or make more sense now than they did at the
 436 time, umm. The one that really lost me was the 'big data', because I've not come from a, a...
 437 in my undergraduate we didn't do big data at all so that is totally new umm...in fact
 438 technology is totally new {chuckles} thing like um, handing in assignments online...as if!
 439 {laughs} you know, umm, Turnitin, I've not used it because it's, um another one of
 440 those...'well how do you use it exactly' ...ummm...or...will they use it...its...you
 441 know...ummm...yeah, I've just ...I've just steered away from it really...
 442
 443 I: and is that a question you don't want to ask; 'how do you use it exactly'?
 444
 445 S: I think so yeah, I mean we're told it's there and I've, you know, I gone to//because of how I
 446 felt, I went, I've booked myself on the courses through the library because I need//things like
 447 searching properly for papers umm...things like...ummm... searching for your proposal you

448 know...and it's not the physical searching through the papers, it's about the thought
 449 processes that you need to go through in order to organise your thinking in order to ensure
 450 that you've got all the elements that you need...within the papers, because you can...so that
 451 you know that actually I've got papers that cover every element or the elements that I need
 452 so I can stop looking and focus in on those and then see where they lead me, cause
 453 otherwise you could just sit and read really interesting articles {laughs} for a long long time
 454 {laughs}.
 455
 456 I: so, just really quickly, do you hand things in on paper then?
 457
 458 S: sorry?
 459
 460 I: do you hand your assignments in on paper?
 461
 462 S: no it's all electronic.
 463
 464 I: so how do you do it if you don't use Turnitin?
 465
 466 S: oh, well I've had to learn how to do it on Turnitin
 467
 468 I: oh, right sorry, I see.
 469
 470 S: {laughs} well yes, see technology is really not my strong point, umm as I've said I've been
 471 out of//I mean I've not been typing or anything for ages so an assignment for you is that
 472 you'll go {drums fingers on desk to mime fast typing}, with the keys going like that, but me
 473 it'll be {taps individual fingers slowly on desk to mime slow typing}, so it takes me longer to
 474 actually type up the equivalent as... these youngsters, the speeds that they go at! And that's
 475 daunting as well cause you seem them just going {drums fingers very fast to mime speed
 476 typing} {laughs}... ... but I'm you know, I'm in my 50's so you know, it's...needs a change//you
 477 get to the point where you go 'actually no, you can only do what you can do' so you do what
 478 you can do and so far...I'm just about getting through so umm I'm ok with that
 479
 480 I: as a bit of an aside, how have you found your assignments?
 481
 482 S: oh gosh {sighs}, last one wasn't too bad, the one before that//cause I had the accident
 483 before Christmas, and I just came to a head um, but I didn't see it coming. I wrote this
 484 assignment, and you know when you can't actually see what you're writing?
 485
 486 I: yes, yes I do understand that very well
 487
 488 S: and umm...I just couldn't see what I was writing and it just didn't make any sense, and then
 489 I thought 'oh what should I do, should I hand it in should I not hand it in', and in the end I said
 490 'you know what? What's the worst thing that can happen if I hand it in?', they'll throw it back
 491 at you and you'll just have to redo it, so I handed it in with about 3 minutes to spare {laughs},
 492 but that's, but you know it's...and part of that was... things that you've learned from past
 493 experience, that actually it's marked in a technical way so... you never know! {laughs} just

494 laying it out correctly and having//gives you 10%, um, having your bibliography there is
 495 another 10, it being correct gives you another 10, so you've got 40 already, so {laughs}...

496

497 I: so what do you think would happen if you didn't use 'jargon', if you didn't put it in
 498 your//[essays]

499

500 S: I think if I used more of it I'd get higher scores

501

502 I: why?

503

504 S: Because there's an expectation that you are going to use it

505

506 I: So there's an expectation?

507

508 S: Yeah

509

510 I: have you ever been taught how to use it?

511

512 S:... .. no. I think//we've probably been given time to go and look at recent texts...or to look
 513 it up ... umm... .. I think that's something that individually we should do//but again its
 514 about the confidence of using it, you know. When you're 'taught', like the sessions you say
 515 well 'when you're going to use this word and when you going to use this word?' then, no
 516 we've not had that...that would actually be quite useful {laughs} right at the beginning if you
 517 had like 'right these are words that you can really struggle with, instead of saying this, you
 518 can use that word, instead of saying that you can use this word. But you don't use this word
 519 with that word because...'

520

521 I: as you mentioned this before, one of the questions I have here [some basic guide
 522 questions] is if there are some words that you struggle with understanding even now halfway
 523 through. You mentioned ontology and epistemology [in an observed session] are they//

524

525 S: [inaudible]... what we learn and the way we learn about the world, it's..{laughs} see what I
 526 mean?! I know it, you know, it's just...so alien. I've spent the last 20 years getting rid of the
 527 jargon cause policy dictates that you don't use jargon in the real world...so you've spent half
 528 your life trying to get rid of it {laughs} so yeah, it's stupid really isn't it? {laughs}

529

530 I: it's interesting, but yeah you've hit on quite a lot of interesting things for me there about
 531 expectation and assumption of what masters students come to a masters with. So you say
 532 you know as an individual student you can go to certain readings to learn more about this
 533 vocabulary, but then my question would be as the masters student in say the first month,
 534 how do you access those readings with that language when you don't know how to use it.

535

536 S: There's a book that I keep out of the library cause I know at some point it will miraculously
 537 {laughs} make sense to me. I think it's called 'Ethics, Pedagogy, and something' and it's the
 538 hardest read I've ever had. You pick it up and you read a chapter and// not even a
 539 chapter//yeah a chapter, and your head hurts so you put it down again but you know that
 540 there'll be something in there that will one day just go {clicks fingers} 'ping', like hegemony,

541 and you know that will be the thing that just sparks off something great {laughs} so I keep
 542 taking it out
 543
 544 I: how do you know that? How do you know something important is in there?
 545
 546 S:yeah, partly from the sort of, the introduction//I always read the introduction ummm...
 547 and the contents//there's another book on identity which I know//and that is yawn, but I
 548 know it's got...the way it's laid out, sort of with the discussion and I know that for this
 549 assignment [for unit 3] I've got, that there'll be something in there, even if it's just a question,
 550 but it's not an easy read. I'd much rather find a case study and then, you know use that to
 551 jump from.
 552
 553 I: So, again I'm not looking for any kind of solid answer cause I don't know, but what makes
 554 that difficult to read?
 555
 556 S:{laughs}...the jargon {laughs} it's written for somebody who understands the
 557 language, who's already proficient in the field... ..you know somebody who already
 558 understands the language. It's not written//I don't think it's written with I don't know...
 559 with...it's making the assumption that all students using it will understand it and umm... grasp
 560 the language to such a level of fluency that they can just read it {moves her hands across the
 561 desk as if flattening a page} and go 'oh yes I understand' as opposed to... .. if you take it
 562 sentence by sentence//it's like some articles you get, you read a sentence and you think 'I
 563 can't get beyond that sentence because it's not making sense', umm... so what I'll probably
 564 do with that book is...umm...when I write this current assignment or even later the
 565 dissertation//hopefully by the time I've got to the dissertation my confidence level with it will
 566 have increased but, I'll probably write the dissertation and think 'oh I'll need to find
 567 something that backs this up' get the book out {laughs} which isn't really the idea but it's a
 568 way round umm...incorporating the speak or ummm...increasing your word count {laughs}
 569
 570 I: So, sorry so I understand, when you say 'increasing the speak' you mean using the jargon?
 571
 572 S: the jargon, yeah
 573
 574 I: with that then, with the reading – and there's no judgement here I promise – but when
 575 there's a reading for the class do you do it before the class?
 576
 577 S: most of the time yes. That actually is a thing that really surprises me, is that I did enjoy
 578 doing the reading {laughs} I enjoy... the...looking at and the identifying which elements of a
 579 paper//I actually quite enjoy the reading, umm...most//I think the only one that I haven't...
 580 done much with is [UNIT 3] one... .. I say that but I//to do the assignment and I'm going
 581 back//when it comes to the assignment, I've started going back and looking at the reading
 582 material cause I suddenly realised I wasn't looking at it, know you there'd be a couple of
 583 things identified and basically what I was doing was getting totally fresh...umm...
 584 references//which sometimes where the same, some times where different you know,
 585 ummm... But I have started reading them, but looking at them across all of them, applying
 586 them across all of them. So I did an assignment for [other lecturer], the proposal, for
 587 instance, I looked at what I was doing in [UNIT 2] and what I was doing in [UNIT 3] as well as

588 the issue that I was researching and the methodology and stuff so that I...was using some of
589 the stuff I'd learnt in the other modules in that because it made sense to do that {again, the
590 end of this sentence has an upward inflection as if S is asking a question}
591
592 I: when the lecturer asks in the session if everyone's done the reading, you have read it, will
593 you say yes and want to talk about it or not?
594
595 S: I'll say yes but I probably won't want to talk about it
596
597 I: Why?
598
599 S: {sighs} umm... ... I think it's just the fear of getting it wrong, you know. If nobody else has
600 read it and you have...oohh, did you actually read it right? Or umm... ... confidence I suppose
601 again. You know, it's that relationship becomes student pupil {laugh} sorry teacher pupil
602 {laughs} forgetting that actually we're all adults {laughs} and umm... ... you know we're
603 responsible for//if we don't read it it's our responsibility, it's actually umm, whilst the
604 lecturers might get frustrated it's our responsibility to do that umm, and if we don't do it, as
605 long as it's... umm...it's done and it informs//in fact it's better to do it after you've actually
606 had the session cause actually it makes more sense or you can focus in on the elements
607 better, but it does...I think there's one group, I was told that the lecturer got really upset
608 cause they're not doing that, they're not going on and clicking on umm...on the things//and I
609 think...as I said at the beginning... ...I like class based learning...umm... and independent study
610 is hard, you know it is hard. And this course does have a high degree of independent study//I
611 don't know whether its higher than other masters, but so people we don't see cause they're
612 doing it at home and they're just getting on with it umm... so you know it's, I personally like
613 to//I come in on a Thursday all day and I come in and I//I was coming in on a Tuesday all day
614 and I still have to come in on a Tuesday cause if I don't I know work won't get done and I
615 need to be in the... academic environment to write//I can read at home, I can read on the
616 train on the way in, ummm... and I think on the train on the way in but I need to write here...
617 so I come in and I sit in the library//I have been known to miss trains and stuff and spend the
618 night in the building {laughs}
619
620 I: it is 24 hour!
621
622 S: exactly! And it's warm {laughs}
623
624 I: why do you reckon that is? Why can you only write in this academic space?
625
626 S:errrr {sighs}... ...haven't you know, umm...it's sort of ingrained, that when you're in
627 school you do your homework in//I was at boarding school, so you had time set aside to do
628 your homework and you went to a room where you all had your desks and you sat there and
629 you did your homework...
630
631 I: So from that, does that mean you don't see academic reading in the same way as academic
632 writing?
633
634 S: it is separate

635
636 I: can you say why?
637
638 S:I think {sighs}... ..again, I think it's... ..why's it different?...it is different, I
639 know it's different, I can feel it's different...umm...reading isn't going to be marked, writing is.
640 Umm... and... it's like the first assignment I did, I started off in a really... academic ...way, you
641 know. Trying to//using the jargon, and the response was 'well yes, I couldn't quite see where
642 you were going with that', it was ok but it didn't...the flow wasn't there, so... .. what I've
643 done is get rid of as much as I can of the jargon...close my eyes and write what I think and in
644 the process of that, some jargon jumps in {laughs}...because I've made sense of it...in, in the
645 writing. When I write, I hear myself writing umm...I hear myself writing so I know what I think
646 when I'm typing... ..and if I just launch I actually, it's like the recording into a Dictaphone, it
647 comes in a more unrestricted sort of way. If I have to sit and...write about...a specific thing... I
648 can be sitting there, staring at it for ages and ages, it's like what I've tried to do//the other
649 thing I've tried to do is plan stuff, umm...and plan my essays//essay writing I hadn't done for
650 ages, you know, it's all these things that you forget, and you start and then... you stop. And
651 you think 'I don't know how to move forward from that bit to that bit', and you worry about
652 that movement rather than 'never mind, do that bit... do the end', as the introduction and
653 the conclusion are generally the same, or you know what the questions are that you're going
654 to be asking at the end so actually, you can do the end//there's nothing that says you've got
655 to do it in the order, you write in the order, umm, and so that's, that's what I've started to do
656 to get rid of this sort of page blindness, you know, umm...because all you then have to do is
657 look at it and say 'right... ..you know that's related, you know that's related, umm, what is
658 that relationship?' and that gives you the middle bit.

659
660 I: Can you give some examples maybe of the 'jargon' words that you'd take out?
661

662 S: ooohhh...urrrr {sighs}...just let me think... ..ummm... I...I think it's not so much the jargon,
663 it's about the theories explaining and it's probably more about me explaining my position
664 in...what I'm writing. So, am I writing from a feminist perspective? It feels like it but actually
665 no it's not, it's something else, and I worry about well if it's something else is it this or is it
666 this? Umm...when I perhaps shouldn't worry about it//I perhaps over complicate my use
667 of...the jargon and the...the...if I sit and think too much about it I can't {laughs loudly} and
668 that's the long and short about it, If I//I'm thinking oh my god I've got to use epistemology
669 and ontology and the phrases like that in my assignment and I'm worrying about that rather
670 than {laughs} actually//cause when I actually write it...when I need to use that sort of
671 language, it comes in but if I set out with the intention of using that language...it's very
672 difficult to write.

673
674 I: At what point does that jargon, stop being jargon?
675

676 S:{sighs}...is it about familiarity? Being more//as you're reading...if you get a really//oh
677 god there's some horrible horrible papers written by people that are literally trying to
678 just...you know where the English is//they don't flow, umm, they go round in circles in their
679 argument and you sort of get frustrated trying to read it and it just sort of confuses you,
680 umm...and then you'll find a paper which is peer reviewed and it's just like reading a novel,
681 you know it has a nice flow to it and...yeah I think I'd said to [LECTURER] is what I need to find

682 is my academic voice um, my style that actually hits all the boxes//ticks all the boxes, but is
 683 me writing as opposed to another book writing? {again, the end of this sentence has an
 684 upward inflection as if S is asking a question}
 685
 686 I: How do you think you'll get to that point?
 687
 688 S: ...I feel...I'm getting there, um, and...and that's about understanding the concepts so...and
 689 the other thing I've noticed is that... ...in the reading I find little things that I think 'oh! That's
 690 interesting', like the umm, underground railroad and I've no idea how I got there but I got
 691 this book and I just...just picked it up and started reading it and it just suddenly when 'hello
 692 this is your book' ummm...or you'll find a paper and it'll be talking about something which
 693 nobody else is talking about umm...there was a Russian paper and...I use it as an example of a
 694 methodology that isn't used...very much, except in Russia and//it was about Early Years and
 695 of course this [S's research] isn't about Early Years//but it was about using umm, fabric umm,
 696 books {rubs her fingers together}... and so it was relevant to what I was talking about in terms
 697 of umm, textiles umm, and versatility and touch and stuff like that, so...for me a little bit, I
 698 was actually able to expand on my thing and make it sort of flow and link in a way that I
 699 wouldn't have otherwise found that cause, I'm not//as I say, everything I find around sensory
 700 stuff is now talking about technology, you know, it's...you know...or if it's textiles it's got
 701 technology in them {laughs}
 702
 703 I: as in design technology?
 704
 705 S: Yeah, yeah
 706
 707 I: Do you reckon it can work the other way then, when you say you just need to now find
 708 your academic voice in your writing; do you think it's possible for that academic voice to
 709 come back into your own everyday vocabulary?
 710
 711 S:...it's harder. Ummm... ... it should be possible...it should be possible to do that, and
 712 that'll be about being comfortable with your umm... understand// yeah it comes from how
 713 comfortable you are with your understanding umm...it's like of you asked me to talk about
 714 my textiles, I can tell you all about them, but before I started ... umm...using them, the
 715 extent to which I could, you know, tell you about the makers and the fabric and the contexts
 716 and stuff like that, I couldn't have done that before but, umm...as you become more
 717 submerged in it, yes you do, you will start to use it, you'll start to understand the language in
 718 a way//and build that relationship up with the academic way of talking, and know when not
 719 to use it as opposed to, to use it//in my writing I use it just enough {laughs}, whereas, I
 720 need//by the time I'm doing my dissertation...it should become entrenched my...sort of
 721 discourse.
 722
 723 I: have you had feedback that says you need to use more academic language?
 724
 725 S: No {laughs}
 726
 727 I: so why do you think you need to use more? Or that you're using 'just enough' as you say?
 728

729 S: Yeah, umm, because... ...{laughs} it's an interesting question isn't it?! {laughs} because I
730 think you listen to what everyone else is saying and how they're talking and you think {gasps}
731 'perhaps I need to put a bit more in' you know, umm, some people have a good grasp of the
732 academic language, umm and are comfortable in just using it in their normal discussion
733
734 I: When you say 'some people', are you referring to//
735
736 S://other students, yeah, and they're quite comfortable and you think 'oh god'!
737
738 I: How do you now they're comfortable? Do you talk to them about it?
739
740 S: ... that's assumptions {laughs quite a lot} no, I don't know, I don't know, the way they...you
741 know...yeah I suppose, the other thing that's different is because we're not together as
742 much, it takes longer to get to know people//there's a core of us that are in the same
743 modules, umm...together, which is good umm... but there might've been a few of us that
744 knew each other and I think people that I know are either on the same unit, or, um...when I
745 go to the library for the last few days we walk there at the same time {laughs} especially on
746 the day before deadline {laughs} or alternatively they're people who I met on the very
747 first day, you know, so...but it's just...people put on airs of confidence and, and stuff like that
748 so you don't always know... ...
749
750 I: It's interesting to hear you say that you feel like//
751
752 S://I think it's cause I'm not ...umm...it's that, professions go through a route of A to B, and
753 they keep going. But if you're not um...in a profession as such, trying to...I'm a professional
754 but you don't quite fit in that...// 'what do you do?' 'Oh I run a family support project'// 'oh
755 right'//the fact that I had to umm...challenge decisions made by social workers or
756 independent reviewing officers or umm... go to court and, and that sort of//and have an
757 understanding of umm...polices and stuff, all that stuff..um...it's the need, you know, and to
758 have an understanding of the social justice framework that sort of...you're sort of in-
759 between, you're in-between sort of being a skilled worker and//oh that's a horrible word//
760 and a professional, ummm... because there's nobody that recognises you for that which you
761 bring to the table, um, cause my role ended up as a role that...educated the professionals...
762 ...so... I become the expert? [the end of the sentence has an upward inflection, as if S isn't
763 sure, as if she is asking me if she has become the expert]... ...but it's still, sort of,
764 unrecognised//yeah if I went back to go//if I went to do the same job I'm doing now I'd
765 probably be on less than...if I could get £18,000 I'd be lucky...um, it's the public sector//and
766 I'd only get on £23,000 before, but...it ...that's where um, because it's support work it's sort
767 of blanketed, um, if you look at support workers now in the local authority they get even less
768 than that. It's...and they're doing more of what the social workers used to do, so it's...which is
769 why, going back to that original question 'where are you going?', I'm going to be getting away
770 from social work...because erm, life's too short to be//I've done it already, and um, I don't
771 really want to do it again.
772
773 I: you know when lecturers are talking about an academic text or a reading you need to do,
774 and they kind of talk about it and describe it, how do you feel about the way they talk about
775 it? So in terms of when they say "this text is really heavy"//

776
777 S: Ohh {laughs} you go {sighs & slumps forwards with head down}, you groan, and actually
778 sometimes it isn't as heavy as they say it's going to be... umm, and this is where the things
779 about the power point comes in, because what they say makes more sense than what's on
780 the power point, umm... .. and that's why I'm so glad I started recording stuff from day one,
781 cause it's that//that's the bit//I make notes but sometimes...well my scrawl is just impossible
782 sometimes, you can't read what you're, you've written, or it's, you haven't been able to
783 capture everything that was in that conversation so to be able to go back to the recording,
784 that's been a lifesaver.
785
786 I: When you're in class the lecturer is saying something and sometimes you have a bit of a
787 reaction, so you might nod or go 'mmm', do you realise that you're doing that? If so what is it
788 about what the lecturer is saying that makes you do that?
789
790 S: um, I think I do realise it's happening um, but it's about the ideas that you have being
791 validated by somebody else... you know you think 'ah yeah, yeah that's right' or 'yeah that's
792 what I thought'...
793
794 I: It's really interesting that you've just said that and I've just nodded because of what you've
795 just said {laughs}//
796
797 S: //you thought it as well {laughs}! And it's often that the conversation is quite open as well.
798 We're not being talked at, erm, it's a discussion on a text, or it's real life examples that are
799 being used as opposed to a research experiment being um, talked about
800
801 I: and you find that more helpful then?//
802
803 S://yes
804
805 I: does that help you connect to the theory//
806
807 S://oh yes, definitely, umm...I think, if you've got a real example you can put yourself in that
808 context and relate it to your knowledge or your experiences and understand it through
809 that...um, which is why I like um//it's like for this identity one [UNIT 3] I've been trying to find
810 newspaper article or something, it almost feels like cheating {laughs} but it's not it's
811 legitimate, um, but has a story that encapsulates what I'm going to be writing about...and I
812 think the reason I want something like that is, just going back to the art history, um, I
813 memorise pictures, you know, in my mind. So I close my mind and I can summon that picture
814 and I'm able to um, look at the elements and annotate it and bring it to life and bring the
815 notes to mind, and bring across a...an article you can...I suppose it's the same skills you're
816 using when you're looking at papers, you can find like the bits...you know they kick off a train
817 of thought, you can twirl it round, you know you can sort of get almost a snapshot of what
818 you need to write about//I've not found one exactly so I've got to go to the old school plan...
819
820 I: it's interesting that you've described that as feeling like cheating but that it's so helpful,
821 relaying those real life experiences, why you feel that is cheating is really interesting//
822

823 S://cause it's not the way you're meant to do it {laughs}!
824
825 I: so how are you meant to do it?
826
827 S: well it's not the way... ..the way I think is quite creative, umm, and I think I've got a finite
828 amount of time, I know starting is difficult for me and I need to find a starting place, umm, for
829 this piece [UNIT3] and looking at refugees, asylum, and so I know there's media out there but
830 I can't//it's not coming readily, the thing that I want because of the bias in the press at the
831 moment, um, it's flagging other issues but not the issue I want because that's not the agenda
832 {laughs}, so that's...it's all valid I suppose, but it just feels like...you shouldn't have a picture
833 and be able to {laughs}... ..umm, it is valid I suppose, but for me it's just easier to do it that
834 way so it doesn't feel like hard work, I think that's what it is; because it doesn't feel as if I'm
835 doing any work by doing it I'm not seeing it as being valuable...
836
837 I: That kind of thing can be really hard to articulate, thank you so much for talking to me
838 today. Are there any questions you'd like to ask me? (tape goes on for another 5 mins, S asks
839 me "did you know that'd you'd be doing a phd?"

Appendix 6: Roger Interview Transcript

Roger Interview Transcript 22nd March 2017

Key:

R – Roger

I – Interviewer

... - pause

// - interruption and/or overlap

{ } – action

[] – context clarification

I: so um, I know that I've explained a little bit about what my research is about before, but juts to go over it again and give a bit of context, I decided to do this topic because when I did the masters that you're doing now I thought "what is this language all about, why is it so difficult?" but then I realised towards the end that is was influencing how I was speaking as well by learning the new 'academic' language, and I didn't even realise I was doing until somebody told me, and I thought "that's interesting, where am I now? Am I student, and I still a layman, am I research, am I an academic, and what do those things mean? And one of the big things from this was that I started to think about how we see ourselves during these learning processes, and our 'becomings' in learning, so at what point do people move from student to academic. I struggled initially to get my head around the idea of my 'selves' and so I wanted to get other's perspectives on this, because as you said you've worked, was it for 20 -25 years in academia?

R: well longer in the sense that I've always been institutionalised, so I went from school to training college, taught in schools and then ended up in [UNIVERSITY] which was recently two different training colleges, erm, they then came together and then the board for [UNIVERSITY] assimilated them and now they're getting rid of both which is rather a shame erm, so in a sense I've been involved in schools or education all my life...

I: hmm, and has that mean that you've come to the masters then as a student, as an academic...what was the impetus to do this?

R: {sighs as he talks} erm.....a few things actually, I'm//you know, I'd maybe need to filter this thing out so you've got what you needed, so it's kind of//I can answer it on many different levels, for example erm...my dad was a genuine academic, I'm not actually, he had a 1st class degree in Classics, headmaster of a school, erm...still alive at 95, still playing golf erm, and one of the things he did when he retired was to do a degree in something totally different, I think he did it in electronics or something erm...so it was perhaps a little bit of, a sort of influence going on there about how to manage the transition from being institutionalised and having an identity bound up in what I do erm, to cutting yourself loose, you know by retiring, and err, erm the fact that [UNIVERSTIY CAMPUS] was being shut down, effectively I was being made redundant and retiring at the same time which is in one sense quite a good thing, erm...so the, there is this "what do I become next?" and... er, part of me would like the idea

of continuing to be involved in academia erm, and writing in a way that had, errmm...more credibility, you know what I mean, more sort of academic//you can justify it from a more academic point of view, so my background really was as a practitioner, and in PE teacher training, and I've got a pretty good background and some degree of notoriety shall we say in terms of, errmm, working with teachers and producing innovative, kind of, pedagogy and it's all very practical very applied, and whenever I've tried to write about that er, in the main either I or other people haven't been happy with err, it's academic qualities erm, and I always felt like, to use a sports term, that I'd left something on the track you know I hadn't gone as far as maybe I wanted to so it was really for my own sake, not for anything else, to be able to leave and say "well at least I got to that place and I did that thing" erm, the project I'm going to do here will be to some degree focussed on trying to provide an academic justification for the work I did, and the more I think about it now, you know, the more horrified I am about what I actually did, and I'll give you a very quick example, erm, I always been a sort of fairly elegant talker but not necessarily writer so you know in practical context I'm pretty confident and I talked a group of people connected to the council into funding erm, and it was a fair amount of money, a project I was running, now from a//tips for teachers workshop-y kind of thing, it was good...and quite internationally innovative so I did a couple of conferences, I did one in New Zealand for example so you know there was a respect for the idea, but not the way I wrote about it, and we ran this project in [CITY IN NORTH WEST ENGLAND] and the more I think about it, the more awful it was in its conception and it's design, you know, methodological background, it was just crap, and err it was quite embarrassing, at the end of that process after about 3 years, I erm, the people who were funding it [CITY] council, and [PROFESSIONAL BODY], erm we booked a room, err for a one man conference, like me, and I stood up in front of about, several hundred of my peers from, you know around the country, and it was one of the best presentations I've ever done in my life, I absolutely just blasted it {emphasis on those two words}, you know, to the point where the amount of sympathy in the room, love in the room, you know, was astonishing {slight upward inflection of tone}, and there was this lone voice, it was a woman I've got a lot of respect for, I didn't know her that well but a pretty respectable... researcher really, and this sort of hand went up in the midst of this sea of love and sort said "but where's your data?" and it was almost like you know, it was the ultimate sin, there was kind of people glaring like "this guy's fab, you know, these are great ideas" and the errmm, anecdotally the staff involved thought it was amazing, life changing you know, born again type of stuff, and she was absolutely right, {short chuckle} there wasn't any...there was not data {laughs} and just a lot of people who thought it was dead good {laughs} you know, and I remember cringing inwardly and I thought "I thought I'd got away with this" and she was a bit knocked back in a way cause there was a couple of people quite harsh with her, you know, so I caught up with her as she went out and I said "can I have a quick word?" and I said "you know what, between you and I, you're right, absolutely right" erm...so, I felt like that money was wasted by my institution, I thought it was...fraudulent, actually what had gone on, and since I've been talking to people the way in which they've gone about putting together partnerships and projects and erm...putting the evidence in place and erm, and all this kind of thing, the way in which that was done was just, just humiliating {short laugh} and I don't think I've ever told anybody this before but it was that bad, and even now you could probably google it and find things that talk about it, but there's no data...no evidence what so ever, other than loosely gathered anecdotal stuff, and it was simply because I didn't have the expertise//I didn't even know I didn't have the expertise, that was maybe the worst thing, I was totally naive, and also the university were

just disgraceful about the way that they'd hijacked the funds, and misappropriated them in my opinion, so out of...I dunno, about a couple hundred thousand pounds worth of money I probably saw about £30,000 of it, the rest of it just...disappeared, into the woodwork, probably paid for staff and things like that you know, erm...so...maybe deep down in my heart I came to understand what'd gone on there and my part in that, my own naivety really, and I worked hard on it you know, I did my best you know I just didn't do it well, and think I had this idea that this masters would actually give me a, fairly narrow probably, opportunity actually, a corridor that I could follow that would enable me to produce something that was of some merit that would...you know...assuage my sense of guilt about the whole thing and if it was publishable then so bit it, erm...you know that would be, that would be a good thing...is that what you expected me to say?

I: not really no, but it's a lot of interesting stuff is really, kind of tangled in that...erm, so you said your dad was a proper academic?

R: yeah.

I: why aren't you?

R: think it's because of the er, skill set that I'm//that I certainly couldn't bring to the other project whereas he could, and erm I actually think that I've always been struggling to do something that he either did intuitively well or his schooling helped him//he went to [GRAMMAR SCHOOL] and the ethos in the...30's I guess, errr when my dad went to this school was this sort of pseudo-public school, that's what grammar schools were, and the ethos was very much err, of academia you know, you went there to be an academic, so when he went to university he felt already skills, now experience with trying to work with undergrad's now is that by and large they have been de-skilled by the education process//they can't write, and they don't want to read and their lifestyles are such where it's almost impossible to be academic, they're trying//most of them have got jobs and so on erm, which is kind of dispiriting in a way, and I always felt kind of almost halfway between those two things, very applied very practical experience in lots of ways but without the academic skill set that would enable me to do what I'd like to do...

I: and what does that skill set involve? Like if you could say "just boil down what is an academic" what would you say?

R: erm, to try to//well in part it's trying to live within the language that you quite correctly described I think as sort of dense and erm...what's the word I'm looking for? You know, to some degree it provides a barrier erm, and I spend all my time in these sessions [the masters classes] on an ipad hitting the dictionary button and going "what do they mean by that word?" and often it's layered so in order to get in another word you got to get 3 more erm, and the//I mean, digressing slightly but there's a book I take routinely on holiday, people just laugh like "oh not that book again?" and I think I could find the title for it but it looks at children's understanding, how do they understand, and that was the central issue of my project, ok, getting at understanding, and what happens in the book is that they look a lot at the semantics of things you know, the way in which words are constructed and re-visiting that understanding, so you've got this idea of belonging which could be a sense of 'being' and

then 'longing', you know what does that mean, so you know re-visiting words, a lot of the stuff I've been trying to read philosophically erm... Deleuze's been a very good example, you know sort of coming up with//trying to understand this deliberately obscure language that is meant to challenge you, I don't think it's meant to help you, I think it's meant deliberately to deconstruct things and go "I'm not going to make this easy for you, you know, you work with this, chew at it and see what that exercise does for you" erm, so it's people who can live in that world, and to some degree live in it successfully, so if I wanted to articulate something I could do it in a way that is academically understandable and defensible, my peers you know yourself [LECTURER] you know people like that would value the opinions that I'm coming up with because they could see you know that've managed to use the language that you're talking about effectively, which I do see as a bit of a barrier//which I also think an accent is, you know I'm massively defensive of [CITY IN NORTH WEST ENGLAND where R is from], I hate with a passion the 'standard' jokes...I mean the joke are fine if it's a reciprocal thing, so I usually ask them where they're from and I'll say "where are you from" and I'll think "right I'm going to say something about you guys, are you ok with that" you know cause if it's a sharing thing then that's cool, but if you're making a point and there's a point underneath it erm, I'm not going to take it you know, cause we used to laugh at ourselves as a defensive mechanism you know, "yeah we really aren't worthy, we'll tell the joke about ourselves first before you do" and I don't want to do that anymore you know erm, but at the same time you've {sighs}, you've got to get a balance right, you know {small breathy laugh}, so anyway yeah that might be wrapped up in my background to some degree you know, and a sense of being a PE teacher, spending an awful lot of time//PE departments in schools are, go through the admin block, go past all the important subjects, go past through the playground with the litter blowing everywhere, to that building down there, ok and you stay there until you get your gold watch... that's where PE is situated and er, I've always been an advocate, and the project I was on was meant to do it, to err advocate for its role in education in general and it was all about trying to get the children to do all the good stuff we'd been talking about here, it was about their identities, it was about their confidence, problem solving, transferrable skills erm, you name it, it was all possible in that context, what it was not about was kicking a ball...never was, you know, and trying to get people to understand physical education as say separate from football, so yeah er, but I think I've got a slight barrier and a...a lack of confidence when it comes to engaging in an academic debate, certainly as far as writing's concerned and I find myself apologising before I have to you know, and it is, as you quite correctly said wrapped up very much in the language, you know, I'm trying to unpick what discursive means at this point in time and it sounds like discussion but it's not, you know it's something much bigger than that, it's...you know a sort of community of ideas and there's some interactions I think, and you know you can get into a discursive practice that deals with topics, and you know you're trying to uncover where you're coming from so in a way that's maybe what you're talking about {R trails off somewhat here, his voice gets quieter toward the end of the sentence}...

I: hmm...I think you've come really nicely into the next section of what I wanted to talk about actually from what you've said previously...you've mentioned about your writing and then you said you don't really feel very confident...so writing an essay, or a paper, if we're looking at academic language for these purposes, what is it about that language that's hard to put down on paper?

R: ...umm, my err...cultural background if that's what we want to call it//there's quite a lot of musicality in my family actually, but for sure there is a sense of ...errm...er, narratives of sorts or storytelling, and in some cases the people telling the story in my extended family probably thought they were quite witty with it, maybe they weren't, but there's this sense of storytelling and um, being raconteurs and that's how we communicate, errm, so from an oral point of view I feel like I can explain myself and sort of justify err, what I'm trying to do and I seem to think in that way, you know I seem to have...flashbacks, pictures of things that stand as a metaphor what it is I want to talk about, so with these er, assignments I have er, a picture//there are several I could go to but this is one, this is one I've ended up at, um...my son was 21 last week and we were sitting talking about stuff, you know, and we were reminiscing about stuff and he said something that was actually really sad, he said he hated primary school, and I was like "oh, I didn't realise that" and one of the things that I did to him at point in time was that I interfered//so looking at power now, and power-knowledge and all these identity things, particularly with his childhood and specifically with this sport, he's a gifted all-rounder in terms of sport, he could do anything he wanted to do and um, so he was a very good cricketer, and I took him to a county coach, and it was well outside his neighbourhood area with kids he wouldn't normally interact with, most of them were private school kids and all that kind of thing erm, he fitted in really well there and enjoyed it, it was a really good cricket club but I had taken him, I'd inflicted my desires onto him, you know this was a place I wanted him to work and all this kind of thing, and um, I did the same thing with respect to his, well virtually everything actually...but certainly with respect to his football, erm, with the local football club where we lived, a sort of pseudo-academy, a lot of Alex Ferguson types who I really had a problem with, I was a PE guy, I'd coached a bit but not football, but really saw myself as PE through and through, child oriented and I really didn't like what happened in this particular club, erm, so a mature student I was teaching at university was running a very good football programme and I asked if my son could be part of it, again I was dragging him outside of his neighbourhood on to this scene, or it onto him, and he ended up playing against his home team where guys he went to school with were playing, they all knew him and he knew them and he was playing for this slightly up-themselves team, I think he was 9 or 10 at the time, and he played in a cup match, I didn't go because I hated the way the dads kind of got involved, they would line the pitch and the sense of sort of power and control was just disgraceful, erm, you've got a coaches baying at small children, you've got parents getting into fights, I refused to go so I went and did some shopping and when I came back to find the coach trying to fit my howling child into the back of his Jeep, and um, I was pretty shocked, it turned out he'd had a broken leg, now broken leg's in football at age are unique they hardly ever happen, in 40 odd years of doing PE I've never had a broken leg, nobody's had a broken leg, so it was really odd that this had happened, and um, one of the boys had whacked my son, taken his legs away from him and broken his leg, and my son had spent the next 10-15 minutes howling in pain in the middle of the pitch while the parents were fighting, lots of nasty verbal stuff coming from the lines "get him off, you're just trying to waste time" erm, so somebody picked up an advertising hauling to move him onto it so they could actually drag him off the pitch so the game could continue. In the PE world what would happen in that the game end, the child would be isolated, left in position, covered up and an ambulance would come and everything would be done in a calm and reasonable child oriented way, and err, I've thought about writing about that, now I could stand up in front of hundreds of people with a presentation, with artefacts "here's his boots" and all that and I think I could communicate that really well. I have had writing block for a

fortnight {laughs} trying to get that stuff down on the computer and I really struggle with it, and it's to do with the expectations of the language I'm expected to use, and the philosophical position that I'm trying to establish to justify those opinions...and that was a very long winded answer but that does explain it pretty well...

I: oh no, not at all. So do you think then, with how you've just told that to me, you then couldn't write that in an essay?

R: yeah I do think I can write it//

I: //sorry I mean the way you've just told it to me

R: I couldn't communicate it as effectively but er, I do believe that there's a way of doing it, I just feel like I've come from a long way back so I'm trying to read up on Foucault, or there's somebody was it Bourdieu today, who also could provide a perspective, but even trying to understand how I would use that lens, you know or that perspective to try and make sense of something, that mechanism, how do I do that from that, you know retrospective position, how do I write that and use those devices or mechanisms or constructs in such a way that when somebody who's looking at it from an academic point of view is going to say, actually you know that's well done, there's a huge disconnect and, and a vacuum you know [LECTURER] was talking today//and she's very likeable actually and the whole thing I've enjoyed, but what she did at the end there wasn't great cause it was clear that people were saying "what is it you want from us" you know, and she sort of tried to talk about it off the cuff for ten minutes and it didn't work for me, it just left me with more questions than answers, so there is a gap between what I know, what I feel capable of, where I'm up to in my reading and catching up, and the expectations and there's definitely holes within that...and the fact that I'm working though I'm not working full time now I'm down to 80% but I'm still working pretty hard and there's other things going on in my life, balancing all of those things is not made it easy but I chose to do it//but I actually have a deep need to succeed in these terms and to unlock this mechanism whereby I can actually capture these experiences cause I've got a lot of experiences in PE, you know it's been about 40 years//there are things I'd like to write about and discuss//is it right that children should be put in that situation, and at age 9, 10, 11 and be carrying the erm, flag for their community you know, all these adult men investing in these poor little children, you know, how do you reconcile this astonishing event, you know it's as bad as I'm describing, 30 or 40 angry adults yelling around him, you know surrounding a pitch where a child can't escape//there's a nice story about a child falling into a gorilla pit and the gorilla is caring for the unconscious child and you think well what would happen if the gorilla fell into a human pit you know and that's basically what happened and er, I wasn't there to rescue my son from that human pit, you know, erm...how can I capture that in a way that becomes academically defensible?

I: you say//you've used that term a few times 'academically defensible'

R: yep

I: so, if you just wrote within your own voice, if you were just writing an email or a letter to somebody {R is saying 'yep' through this}, what's the difference between that and it being 'academically defensible'?

R: ...I...I think I would need to justify in some sense or other the perspective I took...

I: so it's the application of theory?

R: yep.

I: right ok, that's interesting. It's just cause I struggle to pin down what we mean by 'academic' language, cause you start to try to explain what you mean and it crumbles away really easily because what is it?

R: well there is a precision in the use of language, you know, to say what you mean and mean what you say, and I think there are times when people are clumsy in their use of language so they're using a word that doesn't necessarily mean that, so I think there is something about this speech that starts to become more elegant in a way where either they are using a word in a way it was meant to be used with the refinements and subtleties that would make it necessary, or we are//which is something I like as I said before, of re-visiting words and sort of saying well actually it's got this kind of common usage, maybe slightly misunderstood usage but if you explore it and pair it back to the way the word was constructed, maybe back to its original meanings it means something else, and it seems to be more subtle more accurate, kind of more refined way of saying something so there is a refining and an accuracy and a clarity//see there's a lot of students I work with and the work I look at, they're talking about practice er, but even then they're not accurate or succinct... you know and it does lack evidence, it's just their opinion, it's like ok nice opinion but have you managed to read anything else or er, visit anyone else's work that in anyway supports what you're talking about...so there is this sense of support, you know it's not just my idea, someone else is saying it...

I: hmm, ok erm, just from what you were saying about your own writing and the theory, the previous things you've said about that, what do you think would really help you with that then? Is there anything you think "I wish we'd done that" to really help you?

R: from my own point of view, erm...I think there are two things I would probably...you know, if somebody was asking me to err...debrief the whole experience//I tried to catch up with [LECTURER] who's been ill and to be honest I'm getting more out of talking to you now in kind of unveiling all this stuff than I have talking to anybody else so having access to people who understand this...process and even at least getting a bit of sympathy or understanding would be good but even better still some kind of "well have you thought of this, have you thought of that?" that would be great so, in part...maybe we need to access, or have access to...mentoring as opposed to tutoring, erm...one of the things that I've done a lot with my own students is that I've tried to set up, erm a sort of vertical mentoring so 3rd years mentoring 1st years and they really like it, the students like it going in both directions, 3rd years re-visit stuff and go "now oh I get it", and 1st years really like the idea of that support and being able to talk on a level, now erm, so I think would be really helpful...the other one

for me really is, I...probably needed to have done a lot more reading before I came into this, I just had no philosophical background at all, I mean you//it could be into the 1970's since I last looked at something, like that you know, a bit of sort of Piaget, or Vygotsky you know, and er it's all new so not only am I trying to...erm, work with this material I'm trying to acquire it, you know I've got to acquire it before I can work with it so, the processes I'm going through is this reading the literature, which is pretty heavyweight work and then sort of saying "well I've got all the stuff out there, what on earth does it mean", I've got the language barrier to get through, the filters you know, trying to understand the nuances, I mean before Christmas I spent months on Deleuze and if he hadn't committed suicide or whatever he did I have pushed him {small snort laugh} you know it was so incredibly {emphasis on this word} obscure and I was just like "did it have to be that way" you know, but never the less it was interesting but it just absorbed me and I felt like I hadn't done other things so I got behind with the work, and I was playing catch up there after, you know erm...so yeah we probably need a lot more help and being inside this process I know the way it works and it's a money factory in the end and er...you know we should be working in groups of 4 or 5, if this was Oxford or Cambridge it'd be one to five, in tutorials anyway not in lectures, and we'd be supping sherry in an oak lined study you know with a Prof in a sort of stained cardi you know, but you know that you'd be interacting with each other...but that's not happening here...that opportunity to have that degree of debate doesn't happen...

I: do you think other people in the class would want that kind of thing?

R: yeah. I'm convinced they do.

I: how do you, sort of//do you think everyone else is ok with the language or kind of there with the theories or//

R: //no...I don't think that...I think it depends on where they're coming from, probably depends on how bright they are, so if they've just finished an undergrad experience that relates strongly they're going to be in a much better place, erm...but no I think overall, there's an awful lot of silence, and the silence speaks quite loudly, that there's probably people not wanting to reveal their nakedness you know, so that err "I've got to convince everybody I get this" I'm past that now I don't care, you know I'd rather just know you know, so no I think there's an awful lot of people who feel quite defensive and a bit kind of lost but they do their best, they're bright people, self-starters in the main and will do their best but...no I think erm, that person asking for a structure [as R is referring to above when he said the class asked the lecturer 'what do you want from us'] and so on is a good example of somebody wanting a crutch...I dunno, I think there is a process you've got to go through and it is hard and I think you've got to want to do it, where it gets easier if you keep at it and particularly if you try to write every day, you move into that world you know, you find a way of doing stuff//you find times in the day, you find contexts, mine is the train, I have to come up on the train so I work really well on the train...so I know if I want to write my project it's going to be on the Orient Express or something {small laugh}

I: so you're writing sort of continuously at the moment?

R: yeah

I: how about with reading? Do you//I know that you've come late to some units but with other ones, have you done the required reading that's been asked?

R: yeah...{inhale} I have, erm, but like I say with the Deleuze thing I got so, erm...it was so challenging and I became so immersed in it that I didn't spread myself//so the amount of reading that is required is way beyond what you can achieve, particularly if you've got other things going on in your life, if you're not working and erm, you know...I mean you know I have a fairly standard adult life I guess err, if you are not in a relationship, if you're not working, if you're not having to do other stuff it's probably easier so I did as much as I could do and I would say it was a, virtually a daily occurrence but you know I, you can only do what you can do...I also think there's an age thing as well, I'm not convinced it's as easy for me to study as it was when I was younger...erm, I think that there's an energy imperative with it, and you know you don't have the same degree of energy...what I do have probably is some experience and I've certainly got data and so on to draw upon so you know it's maybe balanced out...

I: just from your lecturing background, how do you feel about students in general not reading?

R: ...{inhale} well one of the things that places me in a really peculiar position is that I'm obviously on both sides of the table at the same moment and the amount of insight that's caused is great and there's a whole pile of things where I go "oh now I get it, now I see where they're coming from" and my attitude's changed, so the "I didn't have time to read it through properly" thing, yeah I get it you know, erm...{sighs}...when my dad went to school in the 1930's I guess, in a grammar school, erm, it was a different world and I think there was a different attitude to academia and all that I think, it's a different world now and I didn't think I fully understand what it's like to be a twenty-something in that world but...it's enough that you can see superficially that difference from what my dad had, what I had and what they're having now... and I wouldn't want to do a degree under the current circumstances...well funnily enough I am aren't I {chuckle} if you think about it, but yeah, you know I actually think they're in a very bad place, I'm not sure what schools do for errrm...for learners in terms of giving them the same academic skills that my dad had, when he went there would be 20% of the population when to university, and it's likely that was appropriate in terms of their, you know, 'undergraduateness', ok now we have 50%, so if you put it in real terms that's 60% of the undergraduate population, nationally that shouldn't even be there in terms of the skills they've got, I'm not sure schools are asking people to develop their writing and reading skills that they used to have cause they're teaching to the league tables, what [LECTURER] was talking about was that it's all about the evidence you know, we got through Ofsted because we've got this amount of paperwork, well what's the quality of the teaching or learning experience, it doesn't matter...erm, and the people engaged in that dynamic are probably not specialists anyway, you know I sort of alluded to them earlier this [PROFESSIONAL BODY], bureaucratised erm, sports coaching and I spent all of my life considering just that thing you know, I'll fight with anyone about my knowledge and experience erm, certainly I talk about it very well, whether I write about it well is another thing, but this...business that's now sprung up is all about paper work, and the paper work has not nothing to do with that learning experience, really it doesn't, and it's pretty awful to be honest, I've even had it out with

them, I've even gone and met their executive and laid out the case and he just told me to get lost quite correctly probably, they're a business, they want to be paid...umm, is that what's happening in schools and universities? Yeah...that's what I think's happening...

I: do you think, just cause you said about your dad's schooling but what about your schooling? Did that prepare you for//

R: err, I actually lived in a sort of fault line between grammar schools and the comprehensives, I went to [COMPREHENSIVE SCHOOL] and I think that in the 60's and 70's in Britain there was a sea change, a social sea change in terms of this notion of agency and control and...you know challenging the status quo, you know, the curly cane and the mortar board kind of thing suddenly became comprehensive and I think kids were kind of more empowered, things changed an automatic authority was kind of more or less at an end you know, I think it was maybe as late as 1987 before corporeal punishment ended but you know we were headed in that direction you know, where it was no longer right to do that, so I was right on that fault line and erm...I do remember a sort of divide in the school with the A stream who would go to Oxford and Cambridge and the other of which I was one, I was cast out of the Latin class by an excellent guy actually, I really like him, for getting 87% in a Latin exam and er, it was all done with absolute politeness cause that was the regime in those days, and it was all surnames so it was "[PARTICIPANT'S SURNAME] you got 87% for your test"//my best friend who got a 1st in Cambridge in something hard, er had got 80%, he was the best Latin scholar, I got 87 so I said "yes sir", and it was "you'll be doing Geography next year" erm, "and also could you tell me what England's score is" cause I had a er first generation transistor radio in pocket and I was listening to the test match, and he knew it, and I knew he knew it, so I told him the England score and it was just a game being played, he knew I'd cheated {laughs} I knew I'd cheated, it was just like what you did you know, and quite correctly I was cast out, my best friend went on to this wonderful academic career and we virtually didn't speak to each other after that despite being childhood friends, you know, I went in with the irks and erm, I ended up in a teacher training college which is pretty good I suppose, erm...it was beginning to discriminate between you know where were you going to go from an employment point of view and did you live in an academic kind of house hold, well I did but my dad's idea of helping me was to put me into the back kitchen on my own, never helping once and I think he just thought I didn't need any help cause he didn't...{small laugh} well I did, actually, cause we're different animals, you know...erm, so yeah a cultural difference going on//nowadays erm, I think it's very challenging, certainly for a boy, I didn't agree actually with the first speaker in this morning's session with gender issues I think there are differences er, where they come from I'm not sure but there are differences, er and we really need to deal with boys and girls differently erm...{audible inhale} yeah...

I: so in terms of, cause you'd mentioned it before in this idea of becoming, you mentioned thresholds which is a lot of what I'm looking at, is that from Jackson and Mazzei's *Thinking With Theory*?

R: yeah the Deleuzian one

I: yeah, so I think that's a really interesting idea, and just wondering where you think//what you're going to do with the masters, where's it going to take you, what do you want from it?

R: well I...it does matter to me but I'm not//I think I lack confidence to be honest, in some things but I'm hyper confident in others, so erm...I'm not sure actually if I'm going to get myself skilled up enough to the point where I feel I can carry on writing but I think deep in my heart I'd like to err, for what, in what context and for what audience I don't know but I think there is a side to me that would like to capture these experiences and these ideas that I've worked on {audible inhale} erm...but also, one of the really good things that have come out of this barrier and I wish really I'd, hadn't tried to compress so much into one time frame so I could take better advantage of it is, philosophically I think I have changed the way I think and idea about it opened themselves up erm...and I think I'm one of those kind of people who's tended to live in the in the future...er, for different reasons, nostalgia's a thing of the past as the joke goes, erm...and also being very, kind of forward looking but more in a, in a things will get better kind of way, erm kind wishing for a better future rather than necessarily planning for it, although more recently I have erm...I've secured my pension to some degree, erm, by getting planning permission on the garden plot so that's you know, going to earn me money in the future so that's kind of securing my financial future which involves looking forward, but the point about the threshold thing is that I've got to a stage//and I don't know whether it's to do with this or to do with my age or the immanent retirement or whatever where I'm now understanding this sense of living in the moment more and from a philosophical point of view trying to do that, actually trying not to be retrospective or forward looking...my dad in some ways, who I've talked a lot about//I always saw him as being a sort of cold academic and he's not actually, it took me a long time to understand that, whereas my mother was this very volatile Scot and I look like her and I sound to some degree like her and I think I had a lot of volatility, you know things would make me angry and I'd brood on them and reflect back on them, and this business with the project [previous one discussed above] you know still makes me cringe even now, but I'm kind of moving away from doing that and trying to say "that's holding me back and dominating my thinking in a negative or a kind of useless kind of way" and to some degree worrying about what's going to happen next or planning the future prevents me from being immersed in the moment, and the writing...one of the barriers to writing effectively seems to be immersion in the moment, trying to erm, allow that to happen so that those current thoughts can to some degree have an impact on what I'm trying to write, you know "where am I at the moment" errr, and yeah, so that probably explains it reasonably well I guess...

I: hmm, that's great, thank you...I think that's really interesting, it's given me a lot to think about, thank you

Appendix 7: Jo Interview Transcript

Jo Interview Transcript 3rd April 2017

Key:

J – Jo

I – Interviewer

... - pause

// - interruption and/or overlap

{ } – action

[] – context clarification

The audio starts mid-conversation as Jo and I had met outside of the room and were talking whilst I set up the recording. We had been talking about how she came to be involved in the study (she had requested to speak to me via a lecturer who was aware of my study).

I: so [LECTURER] said that you'd mentioned...was it the reading?

J: uhhh, yeah I was speaking to [LECTURER] the other day and we were talking about ummm...how, ummm, the content of my reading...it works on me in a way that I hadn't expected it to masters at level and I think like... that expectation was that it would be like my undergrad where I learned something and then I put it into action but I think with the reading at masters level, and maybe particularly with what I am reading, um, it work on me as in it works on me as a person {with this, Jo's tone inflected upwards, as if she was asking a question}. Like it changes//it's changed my outlook on how certain things work. And Especially as I'm reading//I'm reading a lot of Foucault so I'm reading about how power is//rather than it being this binary thing between the oppressed and the oppressor, that it's more kind of dispersed through society {again, Jo's tone inflects upwards here} and that it works//power works through individual interactions as well as institutional forms, and I think like...that way of thinking//that reading that and trying to sort of work within that for my assignments, has had this huge impact on how I think about things and how I think about//not just things in relation to my course but in relation to my life and in relation to society so yeah it's been like...really weird cause I didn't expect that to happen...yeah.

I: oh yeah that's really interesting//

J: {breathy laugh} yeah!//

I: so you just mentioned Foucault there, how are you getting on with his, um, style of writing?

J: um, {lets out a breath as she speaks, almost as a sigh} I think it's ok, I think at first it was tough//was really tough//in those initial couple of months, the first term particularly//I'd not read any philosophy before, any theory//I guess I'd used some educational theory before for my undergrad but not using like kind of more abstract theory in this way, so when I was first reading it, it was just like//it felt like impenetrable and like I just felt like I'm never going to understand this//there were so many words, um, and the way he expresses himself was just

like, not like anything I've ever read before//normally it's just like "ok this is it, this the theory and this is how I apply it", but this is just ...I dunno like, it's really weird {Jo's tone inflects upwards again, she is half smiling as she says this}. Like um, I just find him so different from anybody else I've ever read before, like even Marxist theory, it's just...yeah, I find it really really strange the way he thinks about things but then it makes perfect sense now...but at the beginning it was just like "{Jo makes a noise, almost a high 'uhhh' panicked sound, she's half smiling again whilst she does this} I'm never going to get this!" like, but yeah I think//I found myself//that I'm not only able to read in that//and still there's still a lot of stuff that's just not clear//but I'm starting to write in that way as well {upward inflection of tone but it is more tentative than before, slightly quieter} so it's//yeah it's had an impact on the way I think but also in the way I express myself in my own writing, yeah, so it's had this huge impact on me//this year's just been a bit of a challenge, yeah...

I: with you saying that you'd started to use that kind of language within your own writing, was that a conscious effort or//

J: //No, I don't think so...I think, I think it was more finding words to express what I wanted to say {upwards tone inflection}, and maybe... in the past...not having the particular words to express that particular thing...so um, I use like words a lot more like um, paradigm, ontology, epistemology, and they're not words I used like at all in my undergrad, and I think I used them because they express perfectly what I'm trying to talk about. So um...yeah I think it's partly that and partly because... there are certain words that are so specific to that theory that it's hard to not use them, you know it's like with Foucault it's like maybe sometimes like talking about micro-narratives rather than the sort of macro-narratives of the state {upward infection of tone} so to be able to express myself within his theory I kind of have to use that language because if anybody else was reading it they'd be like "ok I know straight away what that means" rather than me sort of saying like "oh you know it's these day-to-day interactions" it's a more succinct way of saying it, if that makes sense? {Jo got quieter towards the end of this sentence, again seemed tentative}

I: yeah, it does, it does//

J: //hmm//

I: yeah...It's really interesting isn't it? Sorry, I usually start interviews with an explanation about my own work but I think I've seen you quite a few times so I won't do that again, I won't bore you with again! But I often gear a lot of these questions toward the academic language because it's a big part of my research, but it's not the whole of my research//

J: //sure

I: It's also about how this language changes us and has an effect on our different becomings//

J: //yeah, I see what you mean yeah//

I: so with that, the course itself is deigned to//you're on the MPhil?

J: MRES

I: Oh so even more so for yourself, it's designed to basically give you training in research to then eventually make you become a researcher//

J://yeah, yes {Jo is half smiling again as she says this}//

I://by way of your dissertation//

J: //yeah

I: so...if//well, how do you feel that change is going happen then? At what point do you think you go from student to academic?

J: I dunno...I guess I {sighs}...I've thought about it quite a bit cause at the moment I still feel 'student', definitely... and I think I definitely don't feel in any way that I can...I guess I've always had my own voice in my writing but I don't feel authoritative enough at the moment//I definitely I feel like I'm still working within this kind of student framework where a lot of the stuff is in the dark for me? ummm... So yeah I think that change will be when I kind of see a clearer picture of everything whereas, at the moment it's really nebulous, it's kind of all these little bits that I kind of do know, but to put them into action is still a really difficult thing and I kind of think that will change when it becomes an easier process for me, when I know these are the things I need to do, this is the theory I'm using and this is how I put it into action. Whereas at the moment it still does feel like that kind of...still scrambling//still like looking and still always referring back to the theory or referring back to whatever it is I'm using to be thinking "am I doing this right? Am I doing this right?" so I think ...when it becomes almost second nature then I will feel more like I've gone from student to academic if that makes sense? But then I don't know if that will ever happen! That's always my kind of worry, is like...it's that thing of like, will that ever happen//will it ever come or will I//will I always be thinking about "well I don't know this, and I don't know this, and I don't know this"// I dunno...it//yeah, I felt like that at the beginning of the year but I've still moved forward but I still feel like I've got a long way to go...It's slow//it's slow progress yeah...

I: so... the//as you said the beginning of the term, did you see the level of language that's used and a lot of like, the readings and//

J: //yeah well, I had...I ummm, I requested some pre-course reading just because I was off over the summer so I thought it was just like a good opportunity for me to do a bit of reading and I got one particular paper, and it was umm, it was by Patti Lather and it was "Paradigm Proliferation for..." I can't remember what the rest of the title is, but I was reading it and for the first paragraph I was like...I don't//you know when you're reading and you're like "I can't even understand any of that" and then um, I guess like//a lot of it was like, um, things like "ontology", "epistemology" so then I'd be like "oh ok well I'll google that" and I'd google it and then the description or the um, definition was just also really unclear of what that is {upwards inflection of tone}, and I think that it took me a while to kind of understand that not just as a word with a definition but as something that is in...that works within research, you know what I mean? Um, so yeah, I think that was the struggle of, of trying to place things

within the context of what they're being talked about as well rather than "ok I don't know what word, I'll look in the dictionary, right I know what it is now" it was thinking about how that language works within the context of what I was reading {slight upward inflection of tone} so it took me a while to pick that up um. But yeah, that first term, I think it was just the amount of different theory and trying to kind of think about it as whole thing, as in like the different paradigms or like the different theoretical kind of paradigms as well so like structuralism, poststructuralism and who kind of falls within them, and who was kind of a peer of who and how it all kind of fits together {upwards inflection of tone} and then to place my own thinking of like how//how do I think at this time and how does that match or not with what other people think, you know like where do I stand within all of this new theory? So that first term was a really difficult one cause I think for me to be able to work within something, I need to understand it within myself of like where do I stand within this, and that first term I was like "{gasps as she speaks} I don't understand any of this so I don't know where I stand within it" and now I kind of place myself in it and now I'm at this point where I'm like ok I did stand there but I've read this theory and now I'm starting to internalise that and it's working upon me as a person rather than just I'm working on 'it' {emphasis on 'it'}, so it's become a bit of a weird relationship that I've got with it and I can't think outside of it now, like at first I couldn't think within it and now I can't not think within it, so with Foucault's theory, at first I was like...I couldn't, I couldn't grasp like how I thought within that and then after reading and reading and writing in my assignments and using it, putting that theory to work, now I can't write an assignment without thinking about things within in {small laugh} so it's really difficult, and especially if I'm writing an assignment that//I was writing one at the moment in Global, about globalisation and I'm writing about um, how//about citizenship education um, and social justice as in citizenship education for social justice so that whole theory is very kind of binary representations of the oppressed and the oppressor {upward inflection of tone here} which is outside of what I'm normally thinking so it's hard for me to, kind of switch between those two ways of thinking {upwards inflection of tone here} do you know what I mean?

I: I do//

J: yeah, and I, I still//because I always thought in that binary way//and especially with things like social justice as like the state and then the people and that kind of oppression that goes on between those two things and I've always thought like that, um, like within politics and within society I've always worked within that...that kind of mentality and then yeah, I think...sometimes I'm sort of thinking and writing within Foucault, and then I realised that I'm also expressing opposing ideas {upwards tone inflection here} at the same time {upward inflection}, do you know what I mean{smiling as she says this}? Which is sometimes really difficult as I'm having to draw it back to like "right what am I trying to write with it? What am I trying to think within here?", like I'm contradicting myself in these terms cause I'm kind of in between these two ways of thinking...yeah.

I: hmm//

J: so it's a bit confusing

I: It's interesting, especially with//cause you've got quite a bit of an affinity for Foucault's ideas of power, and you're talking about social justice as well, what would you say then is...how do I phrase this?...within universities and within a masters level type of course in particular//

J://yeah//

I: what would you say...what would Foucault think about that?

J: ummm, I guess it's about forming your subjectivity, and how that you're in constant tension, and I do feel like in certain ways I feel that within the course//I think that, that idea of being in this constant tension as power moves within society between different interactions, I think that's a really interesting thing, because I think as a student... I'm kind of in this position where I'm trying to work to then become a//at PhD level, and then to go forward and become a researcher and I think...I definitely still feel like a student {taps fingers on desk, with finger tips pointed down when she says this} and within that sort of tutor student relationship, I act like a student but I'm trying to kind of break out of that and take some control as a future researcher {upwards inflection of tone} so it's like that constant like movement of ok I'm in this position now where I don't understand things there's an expert here who does understand things and that puts me in a position where sometimes I'm kind of scrambling to think about...how can I equal that out//you know//I can't really express it {upward tone inflection} like I do feel like it's like a constant tension between me being a student//and especially within the assessment of the course like all of that assessment of the course it's like constantly trying to work to this level but also me trying to go forward in a professional manner as well, so I do think that it's like that movement rather than what I thought of it before was like, this is the tutor and I'm the student and that power//that binary power between us, whereas it's actually more sort of fluid than that...but also at times it's also not as well { upward inflection of tone} you know what I mean?

I: hmm, I do...would you maybe say then that the expectation that's put on students say in that first term, for example when you're given those readings do you think that there's a sort of... undercurrent of power considering it's generally assumed that you can do that reading on your own?

J: hmm, yeah I think so. I think that...yeah there is an expectation that you can just go away and you can read that and one of the harder things that I found switching between undergrad and masters was the lack of time for peer to peer learning...we had, we had like two lecturers a week of 3 hours and they were lectures {emphasis on this word}, like some time of peer to peer but not as much as there was on my undergrad and I find that sort of thing really really useful, and especially within um, a lecture when you have somebody who's kind of the expert and or like you know you expect that they know more than you so then to have those conversations between your peers where you're kind of bouncing your ideas out and have someone to say "well why do you think in that way" and challenge you at the same time and to challenge you with opposing opinions or different views on what you think, I find that really really helpful and I think that...we didn't have much of that in the first term and it was really difficult to find time outside of lectures to organise that {upwards inflection of tone} as well cause different people have different time constraints but...yeah and then to be

able to go away and do a lot of individual work and individual reading without any of that kind of support//peer to peer support but also like from tutor, tutor student support, I think that that wasn't as strong as//I felt I could've used it better if it was stronger um, and it was really difficult cause you're kind of left with all of these readings that are quite difficult and I do think that//especially people working within the qualitative paradigm, I think there's a use of language that can feel sometimes really really difficult to understand and impenetrable, more so than language within the quantitative which is all statistical it's more kind of...I dunno, I think the language is exploratory as much as the paradigm so I think then you're trying to learn ideas and theory but you're also trying to learn language at the same time and also you're trying to write within that for assessment purposes as well so...um, and I think that use of those readings, to then show you have a grasp of them you then have to use all of the language in the readings in your assignment and you use them in the correct way {upwards inflection of tone} cause, I kind of felt that, yeah you can kind of litter them through but it has to be contextual, it has to be within the right context. So it's trying to think right well what does this word mean and how am I trying to use it in this context, because once I hand that paper in somebody that knows//that works with this language and works with these ideas all of the time, it will be blindingly obvious if you just kind of put it in there as like "oh right I heard this word somewhere so I'll just put it in my assignment" {smiling as she says this} so, yeah it's trying to think about it in language but like language within context as well, which was hard {gives a short laugh at this, almost a snort}, it was really hard cause I came//I was away and I came back to study after being away for two years, like I was living in Australia before that I was travelling for a while so it's been//I finished my undergrad in 2014, so for all of that time I hadn't been studying//and I do read quite a lot but//I do read, I read philosophy and like political work as well, but I think to come back and start working within university, it was like a baptism of fire, that first term was horrific and I know from chatting to some of the other people on the course that a lot of the other people felt that as well, yeah. It was, it was tough, really tough...

I: yeah...what do you think then is the purpose of that type of language? What does it do?

J: ...I dunno, umm...I think it {sighs as she talks}, it depends//I think if you're working with it, I think perhaps if you're using it within research it does maybe have the purpose of, might serve the purpose of... in some ways communicating idea that would be more difficult to communicate if you weren't using it {upwards inflection of tone}, but then I think that...when you're first starting out with that language, or if you're not used to reading it, it can serve the purpose of isolating you {upwards inflection of tone} from some of those ideas almost, I think at that beginning bit there was the tendency for me and some of the other people one the course to reject things on those terms {upwards inflection of tone}, because it was just...why, why is, why does the language have to be like this, why does the language have to almost be like exclusive language for exclusive ideas {emphasis placed on these 5 words}, and that's really isolating at first but then as you move along and you're used to seeing more and you're used to seeing it more then you start expressing yourself in that language because it expresses ideas that you want to express in the right way {upward inflection of tone}...but I don't know whether you'd//I don't know whether it is that or you'd just get so used to using it, so then you start working in it, cause at first//I remember having a conversation with my partner at first and I remember saying "when I write research I'm not suing this language" like why would you, why do you have to write in it, it's such an exclusive language and it's, it

is isolating//I said “I’m not going to write within it”, and then he read one of my papers recently, cause he proofreads for me, he read one of my papers recently and he was like “umm, I think you’re using that language that you said you weren’t going to be using” {smiling as she says this}, and I was like “{gasps} I know but it’s like trying to express my ideas”, and I was like speaking to him about it and I was trying to say “yeah but it is within this paradigm like this is what I’m trying to say” and he was like “yeah but I don’t understand what you mean because you’re using that language just like you didn’t” {smiling as she says this} so I was just like “{low gasp} I’ve internalised that”, so I don’t know if it’s just that people use it more and they can’t... write outside of it, I don’t know//I can’t, yeah I don’t know...

I: Just out of interest, do you ever find yourself sort of verbally using it?

J: yeah! Yeah I do, yeah yeah, I’ll say like “oh well yeah you know”//or I’ll be explaining what my dissertation or course is to like a friend and I’ll be like “oh yeah you know it’s an MRES in {makes sound like ‘durrlerler’}” and then it’d be like “I’m thinking within this theory of power and it sits within this paradigm” and it’s like all//I’ll be like “it’s about you know micro-narratives and how that moves through the substraight of//” and they’ll be like “{gasps} yeah...” and they’ll be like kind of keeping up with me {smiling as she says all of this} for a while and then they’ll say something like “oh yeah so it’s like this?” and it’ll be completely not like that at all and I’ll be like “{small sigh} oh right nobody know what I’m talking about here” {smile and small laughs in her voice as she says this} and this is like//like I’ll find myself thinking “ok well I’ll just not” {smiling as she says this} yeah it’s complicated, I say that now, I’ll say “oh you know it’s complicated, I just work with theory and stuff” cause yeah, so then I think like what does that mean for my research going forward? If like, if my friends are like//and a lot of them have degrees and they, there’s a couple who are doing PhD’s in different things, and I think if they don’t understand what I’m talking about will anyone, just except the people that also work within research {almost whispers this}? So yeah, and I think that’s maybe an issue.

I: In what way is that an issue?

J: I think maybe it’s an issue because the reason I wanted to get into research was because I...because originally I wanted to teach and the reason I wanted to get into research was I wanted to teach because I felt that teaching would be a way to address social injustice, um, and then I kind of realised that, that’s perhaps not the way I want to address things {upwards inflection of tone}, I think that maybe there’s too many constraints on teachers to be able to do what I wanted to do so then researcher seemed like a good way of like addressing some sort of issues in that and now I think that if I’m writing research that only a small percentage of people understands then how is that research going to achieve anything outside of small research groups, circles {upwards inflection of tone}, do you know what I mean?

I: hmm yeah

J: yeah, I think that that’s probably an issue...I dunno...

I: yeah I’ve thought about this quite a lot as well, and it begs the question of who research is for, in my eyes.

J: hmmm, yeah

I: when you say, sorry just a few personal bits if you don't mind, what was your undergraduate in?

J: Education Studies

I: right, did you do it here [UNIVERSITY Jo is also studying her masters at]

J: yeah

I: ah right, ok. And you never encountered the philosophy stuff...

J: {sighs as she talks} um no, cause I kind of, I was on//I'd graduated in Education Studies but before that I was on Primary Education until...it was a 4 year degree and in my 3rd year I realised that I didn't want to teach, like that teaching was not the way forward for me, that being in the classroom was not what I wanted it to be and not what I wanted to achieve, personally and academically as well I think. And um, I switched degrees in the final year, so in the final year I went from what was quite a practical degree to doing the final year of the Education Studies degree, so yeah I mean it was quite a tough year actually cause I hadn't had the foundation training for research as well, so yeah that was quite tough because I didn't have all of that 2 years previously on the course that other people had had, um, but I graduated and I came out with a 1st and I yeah, yeah I worked really hard, and then yeah...I really really enjoyed that final year and I really enjoyed all of that conversation and it was a massive decision to switch courses as well was a huge decision at that stage, to leave 3 years of my first course to then do a final year on a different degree um, and then yeah and then I came forward, and I knew I wanted to come forward and do my masters in the same kind of manner and then do research, so yeah I guess I didn't encounter all of that language that other people maybe did, I don't know whether they encountered that or whether they didn't...

I: was that expectation there in your undergrad then that you would use that kind of language in your assessments?

J:...I don't know, I'm not quite sure, I don't think there was, maybe I was writing more from a practical point of view though because I'd come from 3 years of teaching, um on the teaching degree which had huge placements, like 12 week placements where I'd be in school, a lot of my writing in my final year was based on practical experience, so rather than talking within theory, like the theory that I'm talking about like Foucault, or reading Deleuze or any of those kind of theories, I was working more within um, practice based theory, so like constructivist theory and how that is put into practices in schools, I was using um//I'm trying to think like which theories I was using but I what I was using was more about um, like teaching theories, like theories of pedagogy.

I: You mentioned Deleuze then, how are you getting on with him?

J: {laughs} not well, not well, no...I think//I'm still stuck at the Plane of Immanence, and the//and becoming, and it's just like...yeah it's tough.

I: it is tough, I use Deleuze//

J: //really?!//

I: yeah, that's my theoretical framework and I'm using it with something called diffraction which is from Karen Barad

J: is she the one with, what's it called, agential realism?

I: yes, that's the one

J: oh my god she's so great, I was reading some of work a while back//see I tend to find myself reading theory when I'm not even doing uni work now and I'm like "let me just have a quick read about that" and I was reading about that recently and I was just like "{inhales audibly} oh my god this is so clever {laughs as she says this}" like you know you're like overwhelmed by how intel//how someone's mind works um, but she's brilliant, I was reading about when she'd gone into a lab and she was looking at something, some micro levels or something through a microscope and it was about this thing of when you like use an instrument...

I: was that in *Meeting the Universe Halfway*?

J: yeah, yeah that's it and I was just like...{whispers} oh my god...you know when your mind's a bit blown like I hadn't even thought about it like that and then...I was thinking about it in relation to, um, have you read *Unflattening*?

I: No

J: by Nick Sousanis, it's like a graphic novel and I think he wrote it for his PhD, and it's all about how we get kind of into these ways of thinking and how we kind can't get to think outside of them {upwards inflection of tone}, like it's really really interesting, one of them is about when we look through a microscope and how we've come to rely on instruments, but how those instruments have now become internalized, we internalize them as being part of us, and it made me...{sigh}, I was trying to think about it in terms of what she [Barad] was saying about the microscope and, yeah, it was really interesting but I'm still like not {smiling as she talks}//you know you're like I know there's a relation here but I'm not quite sure what it is?

I: It's funny that isn't? When I first started my research project, I'm in my second year now, and I'd started to//I'd heard about Deleuze from my masters work and I joined a reading group with the professors reading *Difference and Repetition* and...it's ... as you say impenetrable, but there was something about it, even though I didn't really understand it, there was something really infectious about it, and I felt like I needed to keep going with it//

J://hmmm, yeah//

I: and it's from that it spiralled, but it's weird, it is weird how it kind of gets in, under your skin//

J://yeah, yeah, definitely does, yeah, I think for me as well it's like thinking about how far the human mind can go as well like, when you read that kind of philosophy or that theory, and yeah it is impenetrable and yeah it is difficult, you know at time you're just like "I'm never going to get it", but then you think, like the people that wrote this have the same mind that I//like we all have this ability to think in these ways, and I think like I do have the capacity to be able to think and understand this, I know I will if I keep going at it I will be able to understand it and I think that that challenge is hard to resist {smiles as she says this} I think that kind of thing of like, ok I could just put it down and not think about it anymore, but I think the fact that I don't understand it is a challenge to me to think "you can understand that, you just need to put the effort in to understanding it", and I think that that's kind of sometimes part of it, like with Karen Barad that um, that kind of theory, it's like "ok I don't understand it, quantum physics don't understand it" but I have the capacity to understand so I think it's almost like that challenge of like I want to understand it, I want to be able to think in the way that these people think as well cause I want to challenge myself, like if it was easy, are you actually learning anything, you know? It's kind of like the challenge is trying to get your mind to think in ways it wouldn't normally think...

I: yeah, that's really interesting, yeah. So tell me about your, about the lectures in the second semester, what were they like?

J: uhh {sighs}, I guess they were like a bit different, ummm, so the second term was a collaborative research project, which is a thorn in my side still, and the globalization one so the globalization one was the one that I chose that was not part of my course, collaborative was part of my course so yeah, I self-elected to do that, and I did it cause firstly it's globalization and social justice and I do have a kind of investment in those things and an interest, um, and also cause [LECTURER] was teaching it and I was on her//in the final year I was in one of her classes and I think she's great um, yeah and I really think she pushed me forward in some ways and it seemed like a good option so that one's been fine um, I guess that's the one where I'm writing more about cosmopolitanism and it's kind of different, I'm not using any Foucault in that actually, well I think I got one sentence, one reference in {small laugh} but that's it, so yeah that's more looking at pedagogical approaches again, so more in line with what I was doing in my final year, whereas in my collaborative one I'm working in a term of 4 and it's really really difficult, I think the work isn't difficult but the organisation is very difficult, I having, I had to speak to [LECTURER] about it actually because I'm having some problems with how perhaps I'm working with people that are...I don't want to be rude by saying this but, are happier maybe to work at a lower level and pass their degree whereas, for me {small sigh}, I've always pushed//I feel like I have to push myself, like I don't see the point in doing something unless I'm doing it to the best of my ability um, and I know that I do//I can write at the level and I push myself, and I read and I write, and I read and I write, but I don't have any control over what other people are doing and what their expectations of the course as and what their expectations of that unit are so, um, yeah it's a bit of a problem really.

I: with that, and what I'm about to ask there is absolutely no judgement attached, when you're given, when I say 'you' I mean the students, are given readings to do before the class, do you generally try to do them?

J: yeah.

I: there is a lot of people that don't, and I find that interesting because life gets in the way and I get it, but then you've chosen to study for a masters and if I'm being very cynical you're paying for a masters upfront

J: {small laugh} yeah

I: and just sort of based on what you were saying then about people who are happy to coast and think "oh I'll pass, it's fine", I find that a really interesting mentality. Do you have any thoughts on that?

J: yeah, I mean I guess it's what people//their expectations when they come into the course, I think at first everybody had similar expectations, you know, like "oh I'll do the MRES and I'll go on to a PhD", and as the course has gone on, people are talking about different things and particularly//cause I meet with the 3 girls that I'm doing the collaborate unit with um, so particularly those girls I have more of an insight into how things have maybe changed from since the beginning and I think that for a couple of them, one's a mum so it's a bit more time constraints, but also she handed in some work that capped at like 40% because she didn't hand in references with it, she did the work but didn't hand in references for it, so now I think in her mind she thinks that that mark will affect her whole degree, so kind of "ok well as long as I pass, I'm not going to pass with a distinction now so as long as I pass it doesn't really matter to me anymore", and one of the other girls, she'll go on and she'll teach afterward, she's going to do a PGCE so for her she's like "well, I'm going to go on to do something else anyway", whereas for me my intentions have stayed the same, I still want to go on to PhD study, but also personally I think I can't feel that I've not done my best, I also can't hand in a piece of work and have someone read it and//I feel that they'll read it and they'll know that I've rushed it or that I haven't put time into it or I'm using ideas in the wrong way because I've not taken enough time to do the reading, so yeah I think it's those two things as well, I think it's personal expectation but also expectation that if I want to work within research I need to be showing that I can work within research, I can work within these ideas and use them properly, yeah, whereas I think for some other people coming out with a masters is like "oh ok I'll earn more with it and it'll look good on my CV", but for me it's more about how far I can go with this and push my own thinking...

I: what do you think is an 'academic'?

J: ...{exhales audibly} umm... ...I dunno...I've not really thought about it before...I think it's probably somebody who can write authoritatively on something, I think you know you're not just writing about somebody else's ideas or um, you know maybe regurgitating certain things, I think it's that you have your own voice on certain, maybe theoretical or maybe like,

practical um, sort of issues or ideas. I think it's probably that...yeah. I hadn't really thought about it like that before though...

I: do you ever think you'll see your self as an academic?

J: ummm, I'd like to yeah, I'd like to. I think it's that thing of like//maybe I see an academic as being kind of the top of the learning triangle and I think that that's, yeah, that's where I'd like to be, I'd like to get to the point where, where I know I've pushed myself academically as far as I can go, and I think that that's been important for me in education, it's not just education for work you know, not just preparing me for work but education because I want to see how far I can take my thinking...yeah, and I think that was part of doing research, but yeah it was definitely part of doing masters, it was just "oh I'll do my masters and I'll get a job" or "oh I'll do my masters and then get a PhD" it's like "ok how can I push myself on from my undergrad?", my PhD will be like "how can I push myself on from my masters?", and so on and so forth...

I: So how are you finding your other assignments [before the recording we had spoken about Jo's assignments that she'd been working on for submission around the time of our interview] at the moment, have you got more due?

J: yeah, I've got one due in May, which is the collaborative one which is quite messy, and um, I've spoken to the lecturers about that...about where that will go and how I can potentially manage that deadline but I don't know...I kind of felt//I feel like there's not enough time to do that piece of work, I kind of think that a lot of//it's like in its infancy, you know when you're just like, I'm fully aware of how much needs to be done on this, and year there are 4 of us and yeah it's effectively 3000 words per person that we're going to write maybe a bit over, but it's not just sitting down to write 3000 words, it's a piece of research so you know we've got data to collect...it isn't 3000 words, it's a huge amount//well the transcribing will be...will take time so I'm just like...I don't think//I think perhaps some of the people are not being realistic about that deadline and what we've got to do, so I've spoken to [LECTURER] about it because I'd rather speak to her and see what we can do in terms of the deadline rather than just hand in a piece of work that's like substandard or kind of thrown together, or not very well thought out so yeah...and then I'm the lead on it of course {laughs} so I'm kind of like "oh great" {laughs gently} so yeah it is, it's tough, but different people have different constraints though don't they? But the other deadlines are fine, I've got a presentation and then a dissertation...I hope it'll be ok {sharp intake of breath}...

I: I'm sure it will be. This is a bit of an aside, but it's something I've asked a lot of people as it's kind of naturally come up from the data. If you do this yourself, again there is no judgement attached to this, but you know when people use their phones or electronic devices in lessons?

J: hmm

I: what do you think of that?

J: I think two things. Firstly, I think how can you be taking in what is being talked about if you're...like I can do two things at once so if I'm doing a text I can't think about listening to what someone's saying. And secondly, I think it's rude as well, I think it's really rude that if somebody's stood in front of you saying something or like in a situation where you need to interact with them I find that really really rude {upwards inflection of tone}. But yeah, I also think like "what's the point in you being here? You're not listening if you're on your phone"

I: it's been an interesting one that, the phone thing. But what's also interesting is that it doesn't seem like people are disengaged//

J://really?//

I: yeah, cause they'll be asked a question and they'll still answer, and it's a good answer//

J://that's weird//

I: and the conversation will have moved on//

J: ooh, so what is it then? See, maybe I'm biased because I don't have Facebook and I don't have any social media, I'm just not interested in it, so like if I use my phone I'm texting somebody to have//I'm having a conversation with somebody, like the idea of just sort of scrolling through people's pictures that I've not seen for year is like...what//I'm not getting anything from that so I, yeah I'm probably biased in that way, cause like I don't use my phone a lot {gets phone out of bag to show me}, it's like a thousand years old {small laugh} and smashed to pieces so yeah, I dunno, but I would just find it rude though, I dunno, um.

I: I don't really know where that's going to go in this project but it's just cause it's so ubiquitous, it's everywhere I couldn't ignore it yeah...um I come from quite a low socio-economic area of Liverpool, and a big reason for me wanting to study this topic is someone said to me "don't you talk dead posh now?" to me after I'd done my masters//

J: oh my god people say that to me! {Jo's voice is quite excited at this} people say that to me! I saw a friend recently um, and I hadn't seen him for like 3 years cause I'd been travelling as well, and he was like "oh my god you talk really really posh" and I was like "no, I don't" and he was like "you do" and I was like, "well I don't think I've changed my accent" but I think it might either be because I've been travelling and because you have to pronounce everything properly because you're speaking to people with different nationalities so you're English has to be like quite, um quite precise, or received pronunciation or whatever it is or whether it was my masters {upward inflection to tone but tentative sounding}... I refused to believe it, cause it's like losing your identity, when someone says that to you, and they say like "oh you've lost your accent" and you're like well...that's like part of who I am, that's where I came from, cause I'm the same I come from quite a low socio-economic area um, and like I'm the first person in my extended family//I come from a huge family//that went to university, and now like I'm doing my masters so I'm like the posh one, do you know what I mean? And they like give me a bit of a hard time sometimes, they'll be like "oh but you've been to university haven't you {emphasis here was intonating sarcasm}", {Jo is smiling as she's talking} or if I do something, or like say something that's a bit not common sense they'll be like "oh yeah doing

your masters are you? {again playful mocking tone and smiling throughout this}", you know what I mean and I'm just like "{comical sigh} urgh shut up", so yeah I get it all the time...

I: it's funny isn't it, especially interesting when you said it's part of your identity, it is, and its part of why I started to look at the whole 'academic self' and where that comes in. Cause I started, and I still do...I'm really conflicted about how I feel about doing a PhD, a funded PhD and you know talking about power and stuff, cause I'm in that now, and my social class is moving and it's strange and I'm not 100% comfortable with it, but I'm not middle class but I'm not working class anymore, and I know that I'm not {through me saying this, Jo was 'humming' in agreement and saying 'yeah'}

J: yeah, but some people refuse to see that though cause I//my partner's mum was from [PLACE IN NORTHWEST ENGLAND] originally um, and she went to university and she lost her accent as well, and she went on to be a psychologist, she was working at a university as a head of department and his dad is the same but comes from a middle class background but his mum now will still say she's working class, even though they live in like a 6 bedroom house in [SEMI-AFFLUENT AREA IN NORTH WEST ENGLAND], money isn't an issue and they live a very, what would be considered as a middle class lifestyle but if you asked her she'd say she's working class...cause it's a strong part of your identity isn't it? For me as well like, I feel the same as you, yeah you are moving and you are moving forward, and I almost feel like I'm a class traitor, like I, in some way I see my working class background consciously or subconsciously as being something to escape {upward inflection of tone}

I: I've written the same thing in my research journal, feeling like a class traitor and it's weird//

J://it is, yeah//

I://it is, cause why shouldn't we want to further our minds and experiences {again, Jo is agreeing as I'm talking throughout}

J: it's hard isn't it?

I: really hard.

J: Cause I've got a sibling who didn't go to university, she has a family and she's got a great life, and my mum and dad are working class and I feel that there are parts of me now that belong to me as a working class kid within my family, and also me outside of that as me moving forward from that in my own life and moving forward educationally, and I feel that that is like a conflict, that is a conflict within your identity of like where you come from and where you're going, it is like you're kind of in that middle bit and I think particularly for me at the moment, I'm not quite at middle class yet, I'm not quite there yet but I'm definitely not where I came from, so yeah it's really hard, and it's also hard to express it cause I tried to talk to my mum about it and I was, I tried to talk to her but it's hard for me to talk to her cause I don't//like if you are thinking about that power thing, I don't want to be in a position where I'm in some way exerting power over my mum {upward inflection of tone} or pointing out well, I don't want to be the person to point out, like these things are the constraints on being working class and I do feel that in certain ways you're know that's true, there are huge

constraints on working class people socio-economic definitely I feel that personally, I feel that, um, but I don't want to point that out to my mum cause I think it's disrespectful I don't want to be disrespectful to where my mum brought me up and who she brought me up to be which is a person who's gone on to do what I want to do and be independent, but I don't want to disrespect that upbringing in any way {Jo goes quieter towards the end of that sentence}. It's tough isn't it?

I: It's very tough yeah

J: it's really tough I think yeah, um, and I think it is like//my undergrad dissertation was on like how first generation and second generation students, and how they build a support network when they come to university, cause like I found that, my partner comes from like a middle class background and when I came to uni here, immediately I built a support network and that was a peer support network but also I used a lot of the classes within the university, so like the writing classes and a lot of the student support like, and I build like this support network so I could progress forward with all of this support, like this is how I write, whereas he had that in the home, like proofreading would go to my peers or it would go to the student support, whereas my partner who's mum is an academic and a researcher and a professor would proofread for him, and not only proofread for him but suggested like "maybe you should change this" or "maybe you should rearrange this bit" so it was that interest of like how perhaps my background has certain constraints that other people don't have, like maybe somebody from a different background would have. And I was speaking to my mum about it, and a part of it was about how it wasn't that my parents weren't supportive of my going to university it was just that didn't have the skills to be able to support the particular needs that I had going into forward into my studies you know? They didn't know how to navigate the UCAS system, or they didn't know how to search journals you know, they didn't have the knowledge and skills, just as I wouldn't have the knowledge and skills to be able to do their jobs, you know, but yeah I thought that was really interesting in how those two things differed, yeah...

I: that is interesting, if you don't mind me asking you mentioned you went to a writing class, did that help prepare you for the academic language?

J: {small sigh} I don't know that it helped me with it but it gave me some good tips, of like how//like ok what you need to do//like how to structure my writing, but it was kind of like//I think one of the best tips from it was that each paragraph, the paragraph should start with an introduction of what the paragraph is going to be about, a middle and a conclusion that needs leads into the next paragraph and I still use that...form to write now {upward inflection of tone} so, I still think about it in those ways now and I found it really useful, so it wasn't about language but more about structure and how to structure my writing, and signposting certain things throughout, you know, what to include what not to include, you know, it was kind of stuff like that...so yeah I used to go to all of them {small laugh} I used to go to all of the classes, I've actually been to some of the masters ones as well about critical thinking and critical writing as well

I: have you been to the [RESEARCH DEPARTMENT] ones, where it's the professors? They're about how to do research?

J: the seminar series?

I: yeah they do them in the day and sometimes in the evening, if you can catch them you should have a go as they can be helpful for tips on how to write in an authoritative way

J: I definitely will, anything like that I'm always in um, and especially as I've become more focused on developing this voice...you know this voice {emphasis on voice}, and normally my voice consists of "well perhaps {emphasis on perhaps} this" or "it could be argued this" {smiling as she's talking} you know that's my voice at the moment and I could definitely do with some sort of skills to be thinking about voice could not just be me positing certain things {again, tone is tentative and voice quieter at this} like, I dunno, maybe...

I: why do you think that the voice is important?

J: I don't know, I think that it's probably important to develop that voice cause I think it goes back to that idea of like, being an academic that you should be able to have some authority in your work of like "this is what I'm saying and I'm saying it in the way that I want to say it", yeah rather than I'm just kind of saying this but I'm going to put a reference underneath of somebody else who's kind of said it as well, which is what I'm using at the moment, which I think is what I should be doing as a student, but then perhaps when I read other people's work, and journals, it's less of that and it's more of this kind of authoritative voice, I dunno...but I don't think I have the authority to write with the authoritative voice at the moment {smiles as she says this}, so yeah...

I: yeah...I'll wrap this up now, but if you have any questions for me please ask or email me.

J: yeah, it's been really useful for me actually, like I was saying about peer to peer, sometimes it's good for me to talk about things out loud and it helps, like I arrange my thinking as I'm talking sometime, you know I'm like "oh yeah, that's what I think" like, which is why I always find it easier talking between people...yeah but it's been really helpful for me

I: thank you so much.

J: thank you too.